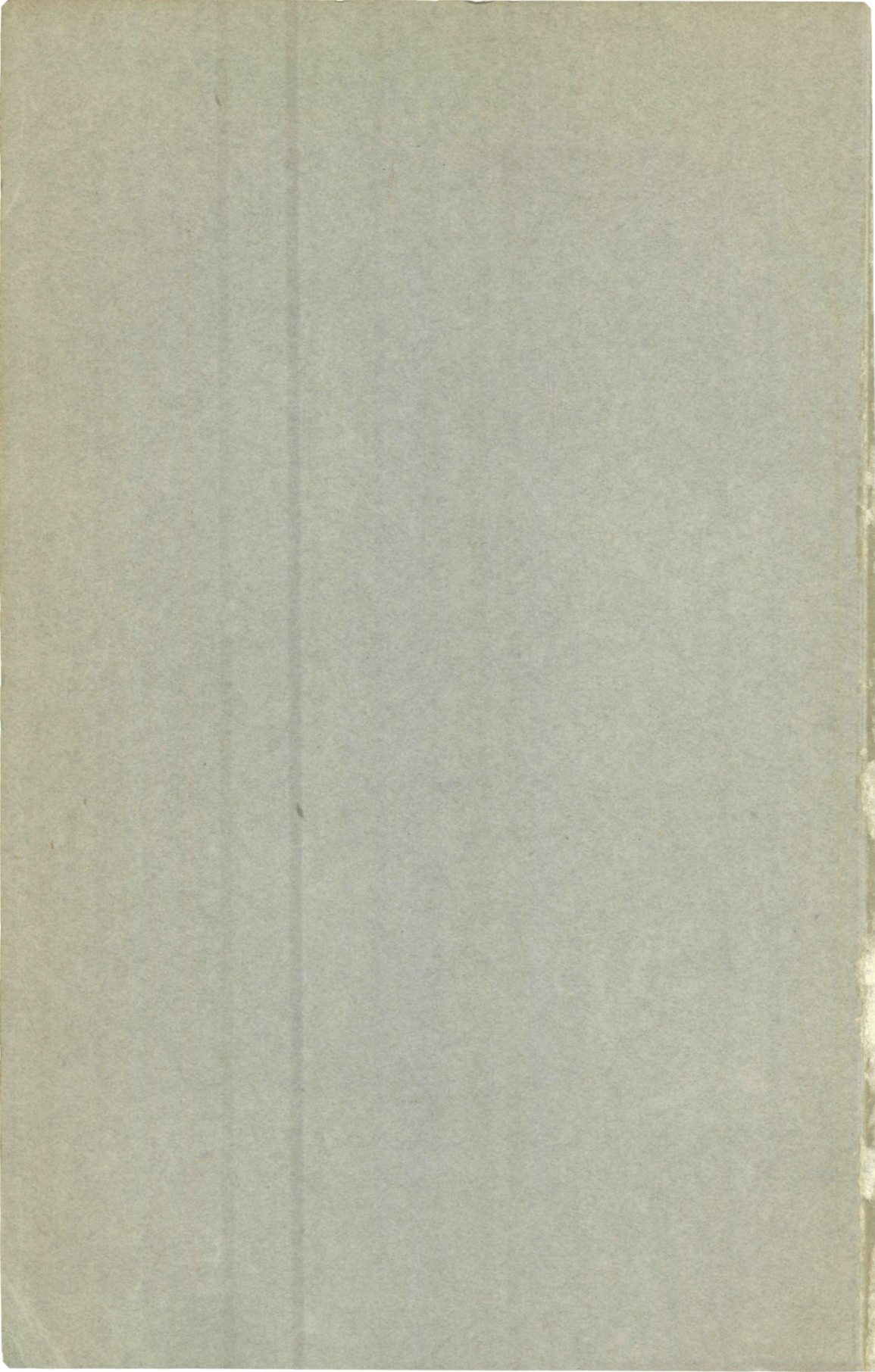


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A TALKYNG OF þE LOUE OF GOD

26

C. M. WESTRA
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A TALKYNG OF þE LOUE OF GOD

N.V. VAN DE GARDE & CO'S DRUKKERIJ, ZALTBOMMEL

A TALKYNG OF ðE LOUE OF GOD

TEKST-UITGAVE MET COMMENTAAR

ACADEMISCH PROEFSCHRIFT TER VER-
KRIJGING VAN DE GRAAD VAN DOCTOR
IN DE LETTEREN EN WIJSBEGEERTE
AAN DE R.K. UNIVERSITEIT TE NIJ-
MEGEN, OP GEZAG VAN DE RECTOR
MAGNIFICUS DR H. H. JANSSEN, HOOG-
LERAAR IN DE FACULTEIT DER LET-
TEREN EN WIJSBEGEERTE, VOLGENS
BESLUIT VAN DE SENAAT DER UNIVER-
SITEIT IN HET OPENBAAR TE VER-
DEDIGEN OP WOENSDAG 5 JULI 1950
's NAMIDDAGS OM 2 UUR

DOOR

CECILIA MARIA WESTRA

(Zr MARIA SALVINA O.P.)

GEBOREN TE LEEUWARDEN



'S-GRAVENHAGE

MARTINUS NIJHOFF

1950

Promotor:

PROF. DR F. TH. VISSER

PREFACE

In editions of Old- and Middle English texts the greater part of the commentary is generally devoted to an exposition of the literary value of the work, and although to phonology and etymology a certain minor place is usually allotted, syntax is dealt with hardly, if at all.

Without neglecting the first aspect, the main stress has been laid in this edition on grammar and more especially on syntax. Since in the latter field of investigation there is not sufficient documented matter for comparison, a simple stating of the facts as offered by the text under discussion has been made the only justifiable course. In the absence of a generally accepted method of syntactical analysis, the manner of treatment had to be somewhat arbitrary, with the exception of the chapter dealing with the verb. For this Prof. Dr F. Th. Visser's *A Syntax of the Language of St. Thomas More* has proved an invaluable help, just as its author has shown himself a 'guide, philosopher and friend' from an early stage to the very end.

With the exception of the pronouns, which can conveniently be found in the grammar, and a few other words, all the words occurring in the text are recorded in the glossary. But since there is a translation in Modern English complete references to the text have been forgone.

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INTRODUCTION

THE MANUSCRIPTS

Only one of the two 14th century manuscripts in which the treatise *A Talkyng of þe Loue of God* is preserved contains the complete text. This is MS.Bodleian 3938, generally referred to as the Vernon MS. (MS.V). In MS.Brit.Mus. Add.22283 the beginning and the end are missing.

As MS.V. has been described more than once ¹, a description of the part containing *A Talkyng of þe Loue of God* will only be given here.

This text covers ff. ccclxvij-cccxxxix (367-371). The leaves are carefully ruled, having 80 lines to a page, with vertical rulings for the two columns (here referred to as *a* and *b*) and for the margins. The foliation, which is in red Roman numerals, is not only, as Miss Serjeantson has pointed out, given in an unusual place, namely on the verso of the leaf, but, as the index shows, the folio-number refers both to the page having the number (here referred to as *A*) and to the one facing it (*B*). In the foliation ff.ccclxix-ccclxxij have been interchanged with ff.cccxxvij-cccxl. The mistake was corrected before binding and the correct foliation is indicated in black Arabic figures on the recto of each leaf. The text is written in black in a modified 14th century court-hand. The heading is in large rubrics covering lines 22 and 23 of f. ccclxvij A, b. The initial capital of the treatise proper is elaborately coloured and decorated. The capitals openings each new paragraph are stiffly done in red, blue and gold. The paragraph mark ¶ is, with a few exceptions, alternately blue and red. One often gets the impression that it has been inserted wherever the illuminator, not heeding the context, found space for it, e.g.

and þou my deore ladi.bicomen art his Mooder:¶ And hast al þi

Halliwell; Serjeantson.

menske.in heuene & in eorpe:✓for resun of sunful.and wreche to slaken. ¶ (20/20) ¹

Hou scholde I.euer dreden.to fynden alle fauour:✓and vnmete merci.bi fore so sib a Iuge.¶ Þat haueþ me so frendly. (24/24)

There does not seem to be a consistent system of punctuation. The following marks . ✓ . = occur, but it is difficult to decide their respective values, cf.:

Ne art pou lord vr fader.And maked vs hast þin eires:✓of þi grete blisse. (22/27)

Who is þenne.pat ne may.& ouzte to be kuynde:✓to louen his oune broþer.of flesch and of blod ¶. (28/25)

þy frendes ben sori.and serwhfol in herte:✓þi foos folwen hokerly.and lyken in heore maystri.= and horlen þe lodly.In al þis worldes sihte. (50/5).

The greater part of the dots is probably meant to indicate the 'cadence' mentioned in the 'introduction' (2/17), of which something more will be said later on (see Form of the Text p. xxii). With the exception of the dot after the personal pronoun *I* in the middle of the line, the position of the dots is not consistent. In the present edition the various positions of the dot have been normalized. The scribe clearly distinguishes between *n* and *u*; the *i* generally has a thin slanting stroke on it. The use of capitals is not confined to the words opening a sentence. Abbreviated forms, which are sparingly used, are confined to common abbreviations like: *þ^t*, *þ^u*, *Ihū*, *w^t*, *i*, *neū*. All these forms have been expanded here with the exception of & for *and*.

There are not many obvious slips, or mistakes, due to misunderstanding of the text.

MS.Brit.Mus. Add.22283 ² known as MS.Simeon (S.), which contains part of *A Talkyng*, is not so well preserved as MS.V. It is of the same size as MS.V., but of the 380 parchment folios which the MS.must have contained, as the original foliation shows, only 172 leaves are left, some of which are damaged at the top. To the original foliation in red Roman numerals there has been added one in black Arabic figures in accordance with the foliation of the remaining leaves.

¹ The figures between brackets refer to the number of the page and to the line of the text as printed in this volume.

² Ward.

The fragment of *A Talkyng* is found on ff.171v. a and 172, which are the last two leaves of the volume as it is now. It covers ff.cccxlxvij B,b 60 to cccxxxviiij (= 370 v.) A,a 61 of MS.V., which means that the beginning and the end of *A Talkyng* are missing here. F.170, which is gone, must have been the first leaf of the last quire. Besides the initial part of *A Talkyng*, this leaf must also have contained at least six commandments belonging to '*A good Confession*', which breaks off after the fourth commandment at the bottom of f.169. It would seem that in S. *A Talkyng* was never finished, since the narrow strip that is left of what should have been f.173 is ruled, but blank. It would have served for the rest of the text, as S. has 85 lines to a page of two columns.

Both leaves containing *A Talkyng* are damaged at the top, to such an extent that the first 18 lines of f.171r.b and v.a are either gone or illegible, as well as lines 1-4 of f.172 in the two columns both v.and r. The carefully ruled pages have the original foliation on the first line in the margin. The text in question has no illumination beyond sixteen capitals, which are done in gold on red and blue squares almost alternately. These, as well as the paragraph marks, designed in the same way, are rather carelessly done, so that more than once they cover initial and final letters of preceding or following words.

Miss Serjeantson has asserted that the two manuscripts under consideration were written by the same scribe. Though it must be admitted that the two manuscripts are indeed very much alike in size, handwriting and contents, yet the correctness of this statement seems doubtful. For, although there are certain common features, the MSS. show striking differences, which may be an argument in favour of the assumption of a different scribe for each manuscript.

First of all there is in S.a marked preference for *y*-spellings both for MS.V.*u* and MS.V.*i*. This is particularly striking in such common words as *ys*, *hys*, *hyr*. What has been said about the clear distinction between *u* and *n* in MS.V does not hold good for S. *th* is more often used for *p* in S. than in MS.V. The diacritical mark which throughout MS.V. is used on *éé* in *sée* (sea), probably to distinguish it from *see* (to see), and which, inconsistently, is also used in some other words, cf. *lééf* 34/19, by the side of the more

common spellings *leof* 2/25 and *lef* 6/17, does not occur in S. The shape of *þ* and *w* is distinctly different in the two manuscripts.

All this goes far to prove that the two manuscripts cannot be attributed to one scribe.

In this connection it may also be pointed out that there is a slight difference between the order of contents of MS.V. and that of S.¹ From what is left of S. we can see that from ff. 1–128 it runs parallel with MS.V. ff. cxciij–317. It should be noted, however, that S. has no Latin headings to the various treatises and only occasionally English ones. From ff. 317–394 there is in MS.V. a set of prose treatises with occasionally rhyming lines, whereas up to f. 134 S. continues with texts in verse. With the exception of the last three, these verse-texts are found in MS.V. on ff. 394–412. The prose treatises, which in S. are incomplete, begin on f. 134 and break off in *A Talkyng*.

Even if these structural differences are due to S. having been copied independently of MS.V. (see also *Note* 70), such common inaccuracies as are mentioned in *Notes* 38, 62, 86, 88 seem to point to a common ancestor.

COMPOSITION OF THE TREATISE

In MS.V. *A Talkyng* is made up, as will be shown in detail further on, of some originally independent treatises. To this compilation a short introduction (2/1–2/20) was added, which ‘introduction’ may well have been written with a view to its insertion in this particular manuscript.

The Introduction.

It should be noted that, though the ‘introduction’ does not differ from the main body of the text as far as phonology, etymology and spelling are concerned, there are, comparatively speaking, many late French words in it that do not occur in the text proper. They follow here with the date of their earliest quotation in O.E.D.:

tretyys 2/1, 14thc.; *conceyued* 2/7, 1362 (the text proper has *understonde* 44/23; 62/31); *meditacion* 2/11, 1340; *affyaunce* 2/12, 1330;

¹ Brown, *Reg.* It has apparently escaped the compiler's notice that *A Talkyng* contains a good deal of verse; cf. Varnhagen, *Anglia* vii, p. 280.

continuaunce 2/13, 1386; *cadence* 2/17, 1384; *poynyed* 2/18, 1400; *tast* 2/3, 1477 occurs once also in the treatise itself 28/15.

As to contents the 'introduction' falls into four parts, the first two of which, describing the purpose of the treatise (2/1–2/3) and the way it should be used (2/3–2/16) appear to be a free rendering of the *Prologus* to St. Anselm's *Liber Meditationum et Orationum* ¹, which reads:

Meditationes seu orationes quae subscriptae sunt quoniam ad excitandam legentis mentem ad Dei amorem vel timorem, seu ad suimet discussionem editae sunt, non sunt legendae in tumultu sed in quiete, nec velociter sed paulatim cum intenta et morosa meditatione. Nec debet intendere lector ut quamlibet illarum totam perlegat; sed quantum sentit, Deo adiuvante, sibi valere ad accendum affectum orandi, vel quantum illum delectat.

After this explanation something is said about the form in which the text is cast (2/16ff.), and a short prayer (2/19ff.) forms the end of the 'introduction'.

The Text Proper.

A Talkyng was printed for the first time by C. Horstmann in 1895. It was not till 1911 that Miss R. Peebles pointed out that this treatise was 'merely a combination of *On wel swuðe god ureisun of God Almihti* and *þe Wohunge of ure lauerd*' ². Miss Peebles mentioned her discovery in a foot-note and thence it was used by Miss H. E. Allen in 1918 ³. In the same year M. Konrath discussed his discovery of this fact in detail in *Anglia*. We may take it that Konrath's discovery was made independently of either Miss Peebles's note, which he had probably had no occasion to see, or of Miss Allen's article, to which, owing to war circumstances, he cannot have had access.

The qualification 'merely a combination' shows that it escaped Miss Peebles's notice that *A Talkyng* is more than twice as long as *On Ureisun* and *þe Wohunge* combined. Konrath states the facts more accurately, but, unless one has the texts in question at hand, one cannot get the correct idea of the composition of *A Talkyng* from his account. A restatement of this matter therefore seems justified.

¹ Migne.

² F. M. M. Comper also refers to *A Talkyng* as an 'abridgment' of *On Ureisun* and *þe Wohunge* (cf. *Spiritual Songs*. London, 1936, p. xvi).

³ Allen, *Rom. Rev.*

As has already been said, *A Talkyng* falls into three clearly distinct pieces, for two of which an ancestor has been found. The first part, a free and somewhat enlarged rendering of *On wel swuðe god ureisun of God Almihti*¹ covers 2/21–10/14 of *A Talkyng* as it is printed in the present volume. The prayer to Our Lady with which *On Ureisun* ends has been inserted in the third part of *A Talkyng* (56/1–56/28). This third part is largely indebted to *þe Wohunge of ure lauerd*² for its main theme. It runs from 26/14–62/24 and not to the end of *A Talkyng*, as Konrath has asserted.

Whereas *þe Wohunge* is at first more or less closely followed, the composer of *A Talkyng* gradually strikes out a line for himself, though he has *þe Wohunge* at the back of his mind all the time. But, even in those parts that are comparatively close renderings of *þe Wohunge*, there are more deviations from the original text than in the case of the *Ureisun*-version.

Three of these deviations from *þe Wohunge* are worth a more detailed treatment, as they may throw some light on the problem of the origin of *A Talkyng*.

After the invocations, with which *þe Wohunge* and the part of *A Talkyng* covering it open, there follows an enumeration of the qualities that may make a man worthy of love (26/23–26/32). Of the nine groups of qualities mentioned in *þe Wohunge* (269/7³), the second — *gold & Gersum & ahte of þis Worlde* — is left out in *A Talkyng*. This omission may have caused the confusion in the following part, where it is shown that the individual qualities may be predicted of Jesus in the highest degree. In *þe Wohunge* the qualities are treated in detail, one at a time, in the order in which they were first mentioned. With the exception of groups six and seven, which are taken together (269/13; 273/16), the various applications are separated by a short prayer, sometimes only indicated by *etc.* after the initial words. After the ninth point and prayer, a summary of all the qualities is given in one sentence (275/26).

In *A Talkyng* the place of the second group is taken by the ninth (28/19) and this is immediately followed by the summary,

¹ MS. Cotton Nero A xiv, f. 123v.; there is another copy of this text in Lambeth MS. 487, f. 65r., but since this text is mutilated and *A Talkyng* contains the missing part it may be left out of consideration here.

² MS. Cotton Titus D 18, f. 127r.

³ The references to *þe Wohunge* are to E.E.T.S. 34, p. 269ff.

which, however, only mentions points 2, 3, 4, 5, 9 with two additional qualities and the usual supplication (30/5). After this summary the applications of the other groups follow in due order, with the exception of point seven — *gret cortesy and loþles leetes* — which is not referred to. The qualities of group eight — *Mekenesse and myldeschupe* — are only mentioned and lead up to a contemplation of Christ's meekness in his suffering, which was also the theme with which point nine wound up (30/9). This made it possible for the author of *A Talkyng* to take up the thread of *þe Wohunge* at this point, without noticing the flaw in the structure. It is worth noticing that the prayers inserted after each application are more elaborate in *A Talkyng* than in *þe Wohunge*.

The second point that comes up for discussion was already noticed, but misrepresented, by Konrath. Treating of the crucifixion as related in *þe Wohunge* he remarks: "Von: 'A nu mon ledes him forð (283/3ff.) . . . ' scheint im überlieferten Text einiges in Unordnung geraten zu sein. Die Aufrichtung des Kreuzes ist erwähnt vor der Entkleidung und Kreuzigung. . . . Der Vernon-text, obgleich stark erweitert, hat doch die richtige Ordnung der Gedanken bewahrt (48/26–50/26)". Konrath was obviously not acquainted with the two methods of crucifying used by the peoples who practised this form of punishment¹. In the one described in *þe Wohunge* the cross is erected before the criminal is fastened to it, the reverse order is represented in the version given in *A Talkyng*. Though the two methods seem to have been used side by side, careful and detailed reading of medieval manuscripts of the Low Countries dealing with this subject made Dr. Meertens give 1300 as the approximate date for the change in representing Christ's crucifixion. She noticed that the descriptions of Christ's passion before that date gave the method related in *þe Wohunge*, whereas after that date it became the custom to represent it in the order given in *A Talkyng*. The *Encyclopaedia Britannica* VI, s.v. *cross* and *crucifixion*, remarks that both methods are found in the representation of the crucifixion of Christ; that the 'younger' is the usual one, and that the other is found only in a few miniatures and other paintings.

It has not been possible to verify this statement as far as English religious treatises are concerned. This problem does not

¹ Engel; Fréson.

seem to have received much attention from experts yet and a closer investigation is beyond the scope of the present work.

The third deviation concerns the insertion, already mentioned above, of a part of *On Ureisun* in *þe Wohunge*-version. It should be noted that this insertion comes in the middle of a contemplation of the suffering of Our Lady (54/13–54/34 and 56/29ff.). The word *Ladi* opening either of these sections is obviously responsible for the insertion, which, though not exclusively referring to Mary's suffering at the crucifixion, is not out of place here.

It is especially this and the first point discussed above which may give us a clue to solving the question of how *A Talkyng* originated, since from them it can be inferred that pieces like *On Ureisun* and *þe Wohunge* were known by heart by many devout people. They wrote them down, with or without additions of their own, for the edification of others. An identical final or opening passage might easily lead them astray and cause the kind of 'slips' pointed out in our text. Or perhaps it is more accurate to say that, when a compilation like *A Talkyng* was being made up, identical phrases from different treatises offered the compiler an opportunity to develop the theme of a certain text in a different way.

According to Carleton Brown this was the usual method of the scribe of MS.V. When dealing with the 'Vernon Lyrics' in his Introduction to the *Religious Lyrics of the 14th century*, Brown states that 'The scribe of the Vernon MS. . . . was not the author, but the collector of these pieces. But he was not merely their collector, for he took the liberty (which he used elsewhere in the MS.) of editing his material'.

The change in the description of the crucifixion is probably of a more deliberate origin, comparable with the changes in the vocabulary and the form of the treatise, of which examples are given in the sections dealing with these subjects.

Now there is still the second part (10/14–26/14) and the end (from 62/24 onwards) of *A Talkyng* to be accounted for. First of all it should be noted that the former part opens, but for one word, with exactly the same sentence as the passage from *On Ureisun* of which it takes the place. But this time the insertion of parts from another text is not confined to one passage only, but a probably originally independent treatise is inserted in full.

Though of a different character from *On Ureisun* and *þe Wohunge*, this interpolation also has something in common with them. Whereas *On Ureisun* and *þe Wohunge* deal mainly, though not exclusively, with the loveliness of Jesus as the spouse of the devoted soul and with the claims He has on the love of His creatures, the inserted part is almost entirely taken up by the laments of a soul reflecting on its own misery caused by personal sin.

A common feature, however, is that this part is indebted to St. Anselm in the same way as Vollhardt pointed out for *On Ureisun* and *þe Wohunge*. It is not that St. Anselm's meditations are merely translated, but the medieval religious appear to have imbibed his work to such a degree as to have the images and phrases from it always at the back of their minds. To the instances of unconscious influence mentioned in *Notes* 36, 38, 56 there may be added one to show how loose but none the less irrefutable the connection is. Thus 14/21 *þees is he* etc. is reminiscent of *Meditatio III*¹:

Tu enim, tu misera anima mea, meretrix obstinata, fornicatrix impudens, tu prior amatori et creatori tu Deo repudium obtulisti, et ad insidiatorem et perditorem tuum daemonem te sponte contulisti. . . . Cf. also *Med.* I-VIII and *Note* 50.

We find the same Anselmian background at the end of *A Talkyng*. From 58/30–62/24 there are still faint traces of *þe Wohunge*. After that the author of *A Talkyng* elaborates the claims Jesus has on the soul as creator, redeemer and spouse, in a way for which there is a clear parallel in St. Anselm's *Med.* VII:

Miser ego quantum deberem diligere Dominum meum, qui me fecit cum non eram, redemit cum perieram. Non eram et de nihilo me fecit. . . .; and *Med. XI*: Certe Domine quia me fecisti debeo amori tuo meipsum totum; quia me redemisti debeo meipsum totum; quia tantum promittis, debeo meipsum totum, imo tantum debeo amori tuo plusquam meipsum, quantum tu es maior me, pro quo dedisti teipsum et cui promittis teipsum. . . . plus debeo quam meipsum totum; sed nec plus habeo, nec hoc ipsum possum per me reddere totum. (cf. 64,5 ff.)

Unlike the insertion between *On Ureisun*- and *þe Wohunge*-version, this part of *A Talkyng* does not give the impression of having ever been an independent treatise. Whereas all that pre-

¹ cf. Migne.

cedes presents no structural difficulties, here both thought and construction are often not quite clear. The same ideas are repeated over and over again in rambling sentences devoid of originality. In short the whole of the final passage gives the impression of having been written by a pious but not highly gifted person, who rather unsuccessfully tried to add some thoughts of his own to a treatise, or a combination of treatises, he had copied.

In the absence of more evidence, it seems impossible to settle the question definitely about the exact way in which *A Talkyng* came into being. So far no nearer ancestors to the first and third parts have been found than the 12th century versions of *On Ureisun* and *þe Wohunge*. It is, however, by no means unlikely that later and considerably altered versions were used for insertion in the present text, especially because the additions to *þe Wohunge* are so strikingly different from the 'original' part at the end of *A Talkyng*.

FORM OF THE TEXT

In the introduction to *A Talkyng* as found in MS. Vernon we are told that the treatise is in 'cadence' (2/17) and that occasionally it has rhyming lines (2/18). As Konrath has pointed out this term *cadence* obviously means more than 'alliterative long lines', which is what Horstmann¹ took it to mean. For apart from occasional alliterative lines, the treatise appears to have a very strong rhythmical character. This remained, or was brought about, even in those cases where the alliteration of *On Ureisun* and *þe Wohunge* was abandoned. The rhythmical character was stressed, at least in MS. V., by the use of a dot after each rhythmical unit; the scribe of S., however, does not seem to have paid as much attention to the punctuation in this respect as the scribe (or composer) of MS. V. deemed necessary for the full appreciation of the treatise (cf. 2/18). The cases of alliteration are far more numerous in the parts based on *On Ureisun* and *þe Wohunge* than in those for which no original has been found. But, whereas the 12th century treatises show alliteration only, *A Talkyng* has a good deal of rhyme as well.

After the 'introduction', which ends in a couplet (2/19), there

¹ Cf. Introduction to *A Talkyng*.

are a few stray cases of rhyming lines in the first half of the text (4/6; 8/31; 14/3; 24/7; 36/22; 38/18).

But from 40/8 onwards the verse parts increase and consist of couplets (e.g. 48/8, 48/16), triplets (e.g. 46/7, 50/6), quartets (e.g. 40/19, 50/35), or longer rhyming passages with one or more rhyme-words (e.g. 40/8, 48/32, 60/16).

One often gets the impression that an attempt has been made at producing a rhymed version of *þe Wohunge*. Especially the story of the Passion of Christ contains some specimens that are a credit to the composer of *A Talkyng*.

þe Wohunge

Siðen bifore pilat hu þu was
naket bunden faste to þe
piler. þat tu ne mihtes nowh-
wider wrenche fra þa dundes.

þer þu wes for mi luue wið
cnottti swepes swungen swa
þat ti luueliche lich mihte
beo to torn & to rent. & al þi
blisfulle bodi streamed on a
Girre blod.

Siðen zette buffetet & to
dunet i þe heaued wið þe red
zerde þat te was ear in honde
ziuen þe on hokerringe.

A Talkyng

48/6 Siben by fore Pylate. hou
þow weore naked. bounden til a
pyler and scourget so sore.

þat þou ne miȝtest. none weys
wrenchen:✓

ne heore smarte lassches. bi no-
ne gate blenchen. ¶

þer weore þou. for my loue. wiþ
harde knotti scourges. swongen
and beten. so smart and so sore:✓

so þat þi louely leor.

þat was so briht and so cleer.
was al to fouled. and I. schent.
þi skin to riuen and to rent.

þerstremed on vche syde a flood.
of water and of red blod.

þow lord wiþ so meke mood:✓
þoledest al heore wille. =

48/16 siben zit þei beoten doun.
þe coroune vpon þin hed.

and dresseden hit and praste.

and duden hit sitte faste.

so þat þe scharpe þornes:✓ wente
in to þe brayn. ¶ Setten a reod
in þin hond. in stude of kynges
septre.

In scorn & in heping.

and maden to þe heor knelyng.

and seiden heil be þou kyng:✓

and spatten in þi teep. =

And after al þat vileny.

ne wolde þei not be þer bi.

but luperli & falsly:✓

dempned þe to þe deþ.

A close parallel to at least part of this verse-rendering is found in a *Song of Love-Longing to Jesus* ¹, of which two stanzas may be given here.

Demed he was to kyng, þe faire aungels fode;
Ful sare pai gan hym swyng when þat he bounden stode,
His bak was in betyng & spylt his blissed blode,
Þe þorn corond þe keyng þat nayled was on þe rode.

Whyte was his naked breste & rede his bloddy syde,
Wan was his faire face, his woundes depe & wyde;
Þe iewyis walt not wande to pyne hym in þat tyde —
Als stremes dose of þe strande, his blode gan downe glyde.

It is noteworthy that the rhyme-words used in these two stanzas also occur in another passage of *A Talkyng*, though not in the same order.

54/15 I.streyned on þe Roode.
his bodi al on bloode.
þe kene coroune vppon his hed:✓
þat loueliche foode.¶

His syde wiþ þe speres ord.opened so wyde
bi feet and bi hondes.to reiht in vch a syde.
þe stremes of his deore blood.þat gunne doun glyde.
Ladi wo was þi bi gon :✓in þat ilke tyde.¶

These stanzas are the first two of a sequence of 7 four-line stanzas, which may be given here in full as a fair specimen of the composer's poetical talent

Pou lokedest on his swete leor.þi derling.þi deore
houngyngre reupliche.on Roode in þeues feere
þe peyne of his passion.þe chaungyng of his cheere.
þin herte stongen þorw out þi dep als hit weore.

Animam tuam pertransyuit gladius.

pou fel swonynde doun.ofte als I.wene.
And sikkedest & sobbedest.ful sore bi twene.
þi rode wox al won.þin heuȝ al grene.
þat was bi fore hond so briht.so feir & so clene.¶

Ladi þe teres.þat pou þere leete.
þi breste & þi chekes.maden al weete.

¹ Brown, *Rel.* no. 83.

pou lokest vpward.to him þat was so swete.
& euer at þe ende.tul sore þou ddest wepe.¶

Whon þou bi heolde his woundes.so grisly and grete.
And þat þou scholdest him for gon.& bodiliche leete.
þen wox in þi breste.my ladi so swete.
monyfold serwe and muchel vnymete.¶

Ladi for þat serwe.þat sat þe so sore.
þat þou heddest for him.and he for þe zore.
to slaken out of serwe.al þat þer inne wore.
led hem to þi blisse.al þat he þolede fore.¶

Apart from the Latin quotation between stanzas 3 and 4, which has apparently been inserted later, it would seem that *hed* in the third line of the first stanza and *wepe* in the last line of stanza five are not the original readings. They probably replace words rhyming respectively with *foode* and *swete*, perhaps *hoode* (a kene coroune þi hoode), and *grete* (< OE. *greetan*). In the same way *wille* in the passage quoted above (see p. xxiii) probably replaces older *wood*¹.

In other similar cases 'emendations' do not suggest themselves so readily; e.g. 58/24

pou hast maad me of nouzt.
fro þe dep þou hast me bouzt.
From þe world in to þi chaumbre.✓²
leue lord þou hast me brouzt.
And more blisse þou hast me higt.✓
þen wiþ herte may be pouzt.¶

cf. also 48/19, 48/31.

In cases like 52/12:

Nou pou digest for me.
hongynge on Rode tre.
& lettest þin hed falle doun.
þat del hit is to se.

and 52/33:

of sake and of synne.
þat þei were fallen Inne.
what þorw heore oun gult
& Adames sunne.

¹ cf. Chaucer R. 276: That nigh she melteth for pure *wood*. See O.E.D. *s.v. wood*† B.

² Perhaps ? *vouzt* (arching roof or covering); see O.E.D. *s.v. vault* sb. 1, b.

the third line may have been added later, or the rhyming of the fourth line is only accidental.

Spelling variations like *misse*: *cusse* in cases that are meant to represent rhyme are dealt with on p. 146.

APPRECIATION

Although *A Talkyng* is primarily a spiritual treatise and it is the purpose of this chapter to treat of it especially as such, yet the literary importance of the text should not be lost sight of. The treatise has a claim to be examined on its literary merits, not only because it is one of the many items of the Vernon MS., which R. W. Chambers¹ has referred to as the link in the English prose tradition which runs from the *Ancren Riwele* to the works of St. Thomas More, but also because it shows unmistakable signs of being closely related to the chief prose-works of the Middle-English period — the *Ancren Riwele* and the works of Richard Rolle. With the former it has close affinities through *On Ureisun* and *þe Wohunge*, which seem largely inspired by the ideas developed in the seventh part of the *Riwele*, and it is reminiscent of the latter in the additions to the sources and, especially in the versified parts, to such an extent that in his Introduction Horstmann has called it 'an imitation of Rolle's manner'.

To the verse passages quoted in the chapter on the Form of the Treatise (p. xxii), which give a fair idea of the poetical merits of the text, some prose specimens may be added here, to show that the whole gamut of human feelings, whether of a mother's tenderness or of a sinner's abhorrence of his own loathsomeness, or of a lover's compassion, found adequate expression.

6/15 As Moder dop hire deore sone. þat hereþ hit wepen. Takeþ hit in hire Armes. and askeþ him so sweteliche. Ho leof. Ho lef heo dop him. hire bi twenen. Ho wole be bi clupped. and cusse me swete. who haþ do my deore. who haþ do þe so. (cf. Note 19)

14/4 Allas Allas nou fynde I me grisloker in my gultes. þen þe grislihed of him. þat helle gryseþ offe. ¶ Allas zif I. seo my self. Ine may soffre my self. And zif i ne seo my self nouzt :þenne gyle I. my self. þen stykinde careyne. and mucche more wlatsum. bi fore godes face :þen eny fulpe so foul. þat eny mon may penken. So þat me gryseþ of my self. and wlate of my fulpe. þat I. ne may soffre mi self :þat wrouzte haue al þis serwe. (cf. Note 38)

¹ Chambers, p. cxxii.

52/35 A ⁊ Ihesu swete lemmon.hou kuyndeliche openest pou me.þi derworþe herte.lyues.and deþes.Forte knowen witerli.al þi loue þer inne.and writen hit dernely.in myn herte trewely.wip trewe loue lettres ⁊ of þin herte blood.¶ Wip wronge þenne schulde I.þe.al myn herte wernen.seþþe pou hit bouztest so harde & so dere.Myn herte.wip þin herte. Mi loue wip þi loue.Mi soule wip al þi blisful bodi ⁊ & þin holy soule. A.swete Ihesu gode leof.let me be þi seruauant.& do me forte loue þe louynde lord ⁊ set as depe þi loue.to brennen in myn herte ⁊ as pou wip þe speres ord was stongen for me.so þat onliche þi loue.be euer al my lykyng.Mi zerning. Mi longyng.swete Ihesu heuene kyng.in pouzt and al my worching. wipouten eny makyng.of eny oper mong.

The simple Gospel narrative of Christ's birth and death is presented in terms of vivid pictorial imagery.

42/2 Pore were þou furst boren.of þi leue mooder ⁊ þat mayden is and moder.of þe þat art hire fader.For in þe borwþ of Bethleem ne fonde pou no leuþe ⁊ wher in þi Burþ tyd þou mihtest þe resten. but in a wouhles hous.amidde þe strete ⁊ þat was a symple refuit. in so cold a tyme.⁊ Þer weore þou woundeþ.and swapeled in Rages. and after coldliche i leyde, in a beestes crubbe ⁊ so woldest pou be conuersaunt.and comuyn wip bestes. To maken vs caytyues. þat beestlich liuen heere.wip þi self conuersaunt in heuene riche blisse.⁊

48/26 A.now me leden him forþ. to mounþ of caluarie.to þe qualmstouwe.to don him þere o dawe.⁊ A my deore lemmon. he bereþ þe Roode tre ⁊ on his bare scholdre.for þe loue of me.⁊ His bodi is so tendre.his bones longe and lene ⁊ al stoupynde he goþ. þat del hit is to seone.¶

Indeed the whole version of Christ's Passion is worth quoting and it was certainly with a special reference to this part, which shows a happy variation of narrative, monologue and lyric, that Horstmann has called it 'one of the pearls of Old-English literature'. The text certainly has flaws, especially in the final part, but taken as a whole it may be truly said that, though but a minor link in the chain that connects the *Riwele* with St. Thomas More, it is not unworthy of either its predecessor or successor.

As a devotional treatise *A Talkyng* should be seen as an item of the manuscript in which it is found. The name *Vernon MS.* is derived from its donor Edward Vernon Esq. of Trinity College Oxford, who bequeathed it to the Bodleian Library 'soon after

the civil wars' ¹. Its original name, however, is mentioned in the heading of the table of contents, which reads:

Here bygynnen þe titles of þe book þat is cald in latyn tonge
salus animae and in englich tonge sowlehele.

This seems to imply that the volume was meant to be a collection of treatises intended for the edification and the cultivation of the spiritual life of its readers. Judging from the variety of devotional pieces, the compiler must have set to work with a view to satisfying people of widely varying spiritual needs.

The stories from the Bible, with which the manuscript opens, the Saints' Lives, arranged in accordance with the liturgical calendar and alternating with treatises on the movable feasts, the Miracles of Our Lady and the many legendary stories must all have had a wide popular appeal. After including many prayers, for the greater part taken from the Missal and the Breviary, and the texts of the Ten Commandments, the Creed and the Pater Noster, together with short commentaries, the compiler passes on to works more specially suited to the systematic development of the life of the soul. Besides much purely instructive matter, there are among these some devotional pieces intended to be read either as prayers or as preliminaries to affective prayer.

This rapid conspectus of the contents shows that the compilation was put together in accordance with a preconceived plan. In this plan *A Talkyng* quite logically finds its place almost at the end. For, in order to be properly appreciated and to be used with advantage, this text presupposes some spiritual development in its readers. It is neither an exposition of a method of spiritual life, nor a description of a state of meditation or of contemplation, but it is almost entirely made up of a series of lyrical outbursts. Their purpose evidently was to prepare the meditating soul for affective prayer, or to make it attune its feelings to those suggested by the text.

As has been pointed out before (cf. p. xvi), *A Talkyng* is a combination of at least three originally independent treatises. It is a credit to the compiler that he has succeeded in combining them in such a way that, though showing their different origins, they form a logical whole.

¹ Halliwell.

As far as the underlying thought is concerned, the first part, which is the *Ureisun*-text taken over with hardly any alterations, constitutes a kind of introduction and is kept in the spirit of a preliminary to affective prayer. The soul is made to meditate on its election as Christ's bride and considers its unworthiness, not only as a creature, but especially as a sinner. In the second part of *A Talkyng* the latter aspect is worked out in detail. In considering its vileness, the soul sees only one way out, that of God's mercy — of which it is assured on account of Christ's expiatory death and Mary's intercession. Thus strengthened, the soul ventures to think freely of its high vocation. This is the subject of the third part of the treatise, which opens with the detailed comparison between an earthly and the heavenly lover, as found in *þe Wohunge* (cf. p. xviii). So far *A Talkyng* still has the character of a preliminary to a personal intercourse with Christ. But when, however, the soul comes to consider the manifestation of Christ's love in the poverty of Bethlehem and in the Passion, the text takes on the tone of prayer pure and simple. It would seem that this part is the actual affective prayer which a prayerful reading of *þe Wohunge* should evoke in the meditating soul.

As is to be expected from the nature of the treatise, the language employed is often strongly reminiscent of the *Canticles*. Critics have occasionally styled this kind of writing 'hysterical' and 'erotic', and have taken it to be 'considerably influenced by the phraseology of the secular love-lyrics'.¹

To appreciate or even to pass judgment on these texts in this respect, critics should approach them with the conviction expressed in the following words from *Revelationes Gertrudianae*, Liber Primus:

Et quia invisibilia et spiritualia nullatenus ad intellectum humanum aliter quam per rerum corporalium et visibilium similitudines exprimi non possunt, oportet ea humanis et corporeis imaginationibus adumbrare.

The following fervent effusions of this same great German mystic show that it was the very inability of such souls, either to remain silent about their feelings or to express them in their full intensity, which made them have recourse to the lore of the noblest of human passions.

¹ cf. Brown, *Lyr.* Introduction; Wilson, p. 126; Wells, p. 528.

O osculum dulcissimum, ne me pulverem exiguum, tuum prae-
tereat vinculum: non parcat mihi tuus contactus pariter et com-
plexus, quousque cum Deo fiam unus spiritus. Fac me veraciter
experiri quantae deliciae sint te Deum vivum, dulcissimum amo-
rem meum, in teipso complecti, tibiue uniri.

Eia admitte me ad tuae charitatis secretum. En cor meum jam
ardet tui amoris ad osculum. Aperi mihi tuae pulchrae dilectionis
familiaris cubiculum. En anima mea sitit tuae intimae unionis ad
amplexum. (*Exercitium Quintum*)

It is true that both in language and style these outpourings of love have a superficial resemblance to the secular love-lyrics, but such similarities can be attributed to human limitations in the expression of mystical states. Later critics who did not have a sympathy with the mystical tradition and with the development of the spiritual literature of the Middle Ages, have been tempted to interpret this kind of writing as mere copying of Court Poetry. But not only did these texts have for their inspiration an actual experience, they also had a source of their own for their language and style, as G.R. Owst has pointed out. Speaking of the rivalry between the homilist and the secular minstrelsy, he says:

It illustrates how the homilist, when properly inspired, could fashion for himself a melodious instrument of his own. In its first beginnings, indeed, the religious love-lyric in this country may well have been a direct product of the homiletic fervour, rather than a mild imitation of worldly love-songs¹.

In his essay on *Eine englische Schriftstellerin aus dem Anfang des 12. Jhrh.* Einkenel asserts that *On Ureisun* and *þe Wohunge* and similar pieces were written both for and by women. Though attributing the authorship of such texts to men, Vollhardt agrees with Einkenel that they seem to have been specially meant for nuns.

As far as *A Talkyng* is concerned, internal evidence seems to point not only to a man as the compiler, but also to the fact that it was meant for men, or in any case not exclusively for women. Since the treatise is in monologue, it is of importance in this connection that the word *child* of the *Ureisun*-text has been changed into *sone* (6/16). When the soul is represented as speaking about

¹ Owst, p. 16. He quotes Ten Brink, *E.E. Lit.* I, 200: 'Divine love in the medieval sense became a new theme in English literature before secular love poetry... could take root there'.

itself in the third person, only masculine forms are used (cf. 14/21–18/30). And finally when addressing Jesus and Mary, the meditating person calls himself: *zoure sone and zor broþer* (24/19), which neither a woman speaking about herself would ever have written, nor a man who intended this piece for the exclusive use of women.

There is of course a possibility that at some time or other the treatise was adapted for the use of men, as is the case with *þe Wohunge* (but here the adaptation did not necessarily imply any changes). If, however, the editor of the Vernon MS. had meant this text specially for women, he might have failed to change one or two of the masculine forms cited above, but could hardly have allowed all of them to remain.

Whereas the person for whom *þe Wohunge* was written must have been a nun or perhaps even a recluse (cf. *Mi bodi henge wið þi bodi neiled o rode.spred querfaste wiðinne fowr wahes*), the compiler of *A Talkyng*, or at least the person for whom its final part was composed, would seem to have been a monk or a friar: cf.

58/34 But 3it such as hit (i.e. my bodi) is. I 3iue hit þe enterlyche.
to þi seruise ⁊ nayled and sprad faste in my roode.in þis holy
ordre.

62/7 I as on my Rode.sperred in myn Ordre.

And he had apparently come to religion at an early age:

66/34 for my troupe pliztyng. þat I.made at chirche dore ⁊
whon I.was a child 3yng.to þyn owne weddyng.

Beyond this nothing can be gathered from the text about the identity of the compiler or the adaptation of the original pieces for their insertion in this treatise. But the fact that in the 'Sowle-hele MS.' *A Talkyng* is put together with the works of Walter Hilton, Richard Rolle and the *Ancren Riwele* (which immediately follows it), seems to prove that it ranked with the most popular devotional works of the 14th century.

Heey Ie. I tetye. I talkyng of ye loue of god.
 yis tetye. Is a talkyng of ye loue of god. And is mad
 for to sturpen. hem y hit yeden. to louen hi ye more. And
 to fynde lykyng. and tast in his loue. Hit fallay for to
 yeden hit. eslyche and softe. So as men may mest in yn
 Ward felkyng. and deplych yekyng. sauouy fynden. And
 yat not beo dene. But bi ginnen and laren in what ma.
 so men ooy. yat may for ye tyme zimen mest lykyng.
 And whon men hay concurred. ye matere lykyng. In
 Wap yekyng. and deaplych sakyng. Wouten any yekyng
 wpon ye selue matere. and of such oye. y god wol senden
 hose wbole sechen. schal zimen in Wap out and felkyng i soule.
 And oltetnes wondreful. gif prynces follew. But hose wbole
 in meditation oltete frut fynden. hit mot be taken in wo
 ne. Wy yyeo poyntes y folelben. Affnyce. And continuau
 ce. And lous heye and clene. yat he tyste okepyche to fy
 den y he sachey. And yat his poynt beo hape i oet. And ful
 bishliche. g. kept. And holden hi self vnwylly. out of godes zifwe
 And wlatw on hi seluen. yowls cist of his fulwe. & men schal
 fynden lshliche yis tetye in cadence. After ye bigynnyng.
 if hit beo yist poynted. & bymed in sum stude. So beo mo
 ye louesum. to hem yat hit yeden. Eos zime we space. so
 for to yede. yat we molben haue heuene to wywe. And
 hi soy god. Godes sone. Jhu. soy god. soy mon. mon mayde
 childe. Jhu myn holy loue. an slyt oltetness. & Jhu myn hte
 my selu. my soule helu. Jhu. oltete Jhu. Jhu. degeu Jhu.
 Jhu. Almyghti Jhu. Jhu my lord. my leof. my hte. myn holy
 wey. myn hony tey. Jhu. al waldende Jhu. Jhu. yart al
 g. hope. & Jhu my makey. y me madest of nouyt. And al y
 is mi heuene. and mi ege. Jhu my wugge. y bourest
 me so dege. Wy y stonge passion. Wy y precious blod
 and Wy y ynneful dey on wode. & Jhu my sauour. y
 me schalt ouen. yowls y muchele gga. & y muchele myt
 Jhu my beole. & al my wynn. Jhu yat al my blisse is
 mine. & Jhu al so. y yart. so fay and so oltete. zit art y
 colouekch. Touelich and louesum. yat ye holy angls. y eue y
 bi holden. ben neie follo. to loken on y face. & Jhu yart
 al fay. Whon ye sone azen ye. in o bote a schade. And
 schomey azen ye hte leof of hye pestynesse. & yon
 yat zuest hye list. and al yat list haue. Lhte my yasty
 heye. Graute yat y hte dante my soule. yat is
 vnseliche. Wy eime foule. g. fuled. Lord make hye woy.
 to y oltete woyng. Cindels me ly ye blisse. of y hte
 ninde loue. & oltete Jhu my leoue hte. Let me beo y
 equant. and lye me for to loue ye. & mak me for to fay
 ne ye. louynde lord. so yat onliche y loue. be eue al my
 lykyng. my poynt and my longyng. Amen Jhu heuene kyng.
 & oltete lord wo is me. yat g. am ye so fremde. Bote
 also y hte bodiliche tomed me from ye wold. Dym me
 also hepteliche. to ye lord of soy loue. and studefast beo
 leue. yat g. haue no mong. felayshupe no freche. ye
 non oye tellyng. Wy no woldliche yng. for welichot
 lord. yat fleshliche loue. and gostlich. eslyche loue. and
 heuenlich. molbe none wyse. bedden in a hte. & hose
 eue haue longe defaute of gostly cufort. and heuenly
 mynne. Hit is for y yat he haue. or y he lshiche to
 haue. cufort of ege. yat is fikel. and fals. fay ley wlm

TEXT

Westra

HEER IS. A TRETYS.
A TALKYNG OF þE LOUE OF GOD.

þis tretys. Is a talkyng of þe loue of God. And is mad for to sturen.
 hem þat hit reden ⁊ to louen him þe more. And to fynde lykyng.
 and tast in his loue. Hit falleþ for to reden hit. esyliche and softe.
 So as men may mest in Inward felyng. and deplich þenkyng. sa-
 5 uour fynden. And þat not beo dene. But bi ginnen and leten in what
 paas. so men seop. þat may for þe tyme ziuen mest lykyng. And
 whon men haþ conceyued. þe maters wiþ redyng. Inward þenkyng.
 and deoplich sechyng. wiþouten eny redyng vppon þe selue
 maters. and of such opere þat god wol senden. Hose wole sechen.
 10 schal ziuen in ward siȝt and felyng in soule. And swetnes wonderful.
 ȝif preyere folwe. But hose wole in Meditacion swete fruit fynden ⁊
 hit mot be taken in wone. wiþ þreo poyntes þat folewen. Affyaun-
 ce. And continuaunce. And louh herte and clene. þat he truste
 sikerliche to fynden þat he secheþ. And þat his pouȝt beo harde i
 15 set. And ful bisyliche I. kept. And holden him self vn worp. out of
 godes gifte. And wlate on him seluen. þorw siht of his fulpe. ¶ Men
 schal fynden lihtliche þis tretys in Cadence. After þe bigynninge.
 ȝif hit beo riht poynted ⁊ Rymed in sum stude. To beo more
 lousum. to hem þat hit reden. God ȝiue vs grace. so for to rede ⁊
 20 þat we mowen haue heuene to vre Mede. Amen.

Ihesu sob God. Godes sone. Ihesu. sob God ⁊ sob mon. Mon
 Maydenes child. Ihesu myn holy loue. Mi siker swetnesse. ¶
 Ihesu myn herte. my sele. my soule hele. Ihesu ⁊ swete Ihesu.
 Ihesu ⁊ deore Ihesu. Ihesu ⁊ Almihti Ihesu. Ihesu mi lord. my
 25 leof. my lyf. myn holy wey. Myn hony ter. Ihesu ⁊ al weldinde

1-7 Note 1. 3 Hit falleþ] Note 2. 5 bi ginnen and leten] Note 3;

HERE IS A TREATISE:
A DISCOURSE ON THE LOVE OF GOD

This treatise is a discourse on the love of God and has been made to stir those who read it, to love Him the more and to find delight and enjoyment in His love.

It is proper to read it calmly and slowly so that one can best find delight in inward feeling and deep thinking. And that not right through, but begin and finish at such a pace that, as one sees, can for the occasion give most delight. And when one has understood the matter by reading, then earnest thinking and deep searching — without any reading — of the same or other similar subjects that God will send, if one chooses to seek, will give inward sight and feeling in the soul and wonderful sweetness, if prayer follow. But if one wishes to find sweet fruit in meditation, then it must habitually be made with the three points that follow: faith and perseverance and a humble and pure heart. He should trust that he will certainly find what he seeks, and his thought should be earnestly set and very busily occupied, and he should consider himself unworthy without God's grace and abhor himself at the sight of his corruption. One will readily find that after the introduction this treatise is in metre, if it is correctly punctuated, and that it rhymes in some places, to be more pleasing to those who read it. God give us grace to read it so that we may have heaven as our reward. Amen.

Jesus, true God, God's son! Jesus, true God, true man! Man, virgin's child! Jesus, my holy love, my sure sweetness! Jesus, my heart, my happiness, health of my soul! Jesus, sweet Jesus! Jesus, dear Jesus! Jesus, almighty Jesus! Jesus, my lord, my beloved, my life, my balm, my nectar! Jesus, all powerful Jesus!

what] *Note 4.* 7 Inward penkyng] *etc. Note 5.* 13 pat he truste ..
.. And holden] *Note 6.* 25 holy wey] *Note 7.*

Ihesu. Ihesu pou art al þat I. hope. ¶ Ihesu mi makere. þat me
 madest of nouȝt. And al þat is in heuene. and in eorþe. ¶ Ihesu my
 Buggere. pou bouȝtest me so deore. wiþ þi stronge passion. wiþ þi
 precious blod and wiþ þi pyneful dep̃ on Roode. ¶ Ihesu my
 5 saueour. þat me schalt sauen. þorw þi muchele Merci. & þi muchele
 miȝt Ihesu my weole. & al my wyne. ⁊ Ihesu þat al my blisse is
 inne. ¶ Ihesu al so. þat pou art. so feir and so swete. ȝit art pou
 so louelich. Louelich and louesum. þat þe holy Angeles. þat euere
 þe bi holden ⁊ ben neuere folle. to loken on þi face. ¶ Ihesu pou
 10 art al feir. whon þe sonne aȝeyn þe ⁊ nis bote a schade. And
 schomeþ aȝeyn þe brihte leor of hire pesternesse. ¶ Pou þat
 ȝiuest hire liht. and al þat liht haueþ. Lihte my pester herte.
 Graunte þat þi brihtnesse clanse my soule ⁊ þat is vnseliche. wiþ
 sunne foule I. fuiled. Lord mak hire worþi ⁊ to þi swete wonyng.
 15 Cundeþe me wiþ þe blisse ⁊ of þi brenninde loue. ¶ Swete Ihesu my
 leoue lyf. Let me beo þi seruaunt. and lere me for to loue þe. & mak
 me for to serue þe. louynde lord ⁊ so þat onliche þi loue. be euer al
 my lyking. my pouȝt and my longyng. Amen Ihesu heuene
 kyng. ¶ Swete lord wo is me. þat I. am þe so fremde. Bote also
 20 pou hast bodiliche torned me from þe world. Torn me also herte-
 liche. to be lord of soþ loue. and studefast beo leue. þat I. haue no
 mong. felauȝschupe ne speche. Ne non oþer tellyng. wiþ no world-
 liche þing. For wel ichot lord. þat fleschlich loue. and gostlich.
 Erpliche loue. and heuenlich ⁊ mowe none wyse. bedden in a
 25 brest. ¶ Hose euere haue longe defaute of gostly cumfort. and
 heuenly murþes ⁊ Hit is for þi þat he haueþ. or þat he wilneþ to
 B,a haue ⁊ cumfort of eorþe. þat is fikel. and fals. fayleþ whon || men
 best wenep. and ate mest neode. hit is I. meynt wiþ bitternesse ⁊
 and bleendynge of bales. ¶ Nis no blisse otewiþ. þat hit nis to deore
 30 a bouȝt. As hony þat me likkeþ. on prikkynde þornes. ¶ Nis he a
 sori Chapmon. þat ȝiueþ al þat he haþ ⁊ for a þing þat nouȝt nis.
 And leueþ a precious þing þat beete may alle bales. þat me beodeþ
 him for nouȝt. & bi hotep him muche meede þat he hit wole
 taken ⁊ A derworþe lord. pou beodest vs þi Ioye. þe lykyng of þi
 35 deore loue. þe socour of þin helpe. And berest hit on vs stifliche al
 wiþ outen askyng. And þerto pou bi hottest vs. wiþ þat we wollen
 hit taken ⁊ heuene riche blisse þat is wiþ outen ende. And we vs

Emendations adopted from Horstmann are indicated by (H.).

11 þe] *r. þi* (H.). 28 best] *r. lest* (H.).

3 pou] *Note 8.* 7 feir] *Note 9.* 15 blisse] *Note 10.* 21 of] *Note 11.*
 29 bleendynge] *Note 12;* otewiþ] *Note 13.* 30 As hony] *etc. Note 14.*
 36 wiþ outen askyng] *Note 15.*

Jesus, You are all that I hope. Jesus, my maker, who made me of nothing and all that is in heaven and on earth. Jesus, my Redeemer, You bought me so dear with Your grievous passion, with Your precious blood and with Your painful death on the cross. Jesus, my Saviour, who shall save me through Your great mercy and Your great power. Jesus, my weal and all my delight! Jesus, in whom is all my bliss! Jesus, besides that You are so fair and so sweet, You are moreover so lovely, lovely and lovable that the holy angels, who always behold You, are never weary of looking at Your face. Jesus, You are all-fair, the sun being but a shadow in comparison with You and ashamed of her darkness in the presence of Your bright face. You, who give her light and all that has light, light my dark heart. Grant that Your brightness cleanse my soul, which is miserably defiled with foul sin. Lord, make her worthy to be Your sweet dwelling. Kindle me with the bliss of Your burning love. Sweet Jesus, my dear life, let me be Your servant, and teach me to love You and make me serve You, loving Lord, so that Your love alone be ever all my delight, my thought and my longing. Amen. Jesus, King of heaven, sweet Lord, woe is me that I am so like a stranger to You. But as You have bodily turned me from the world, turn me also in heart to You, Lord of true love and firm faith. That I have no intercourse, fellowship, nor conversation, nor any other communication with any worldly thing. For well I know, Lord, that carnal and spiritual love, earthly and heavenly love, can in no way lodge in the same breast. If any one is for a long time without spiritual comfort and heavenly joys, it is because he has, or because he desires to have, earthly comfort, which is fickle and false, fails when one least expects it and at the moment of greatest need. It is mixed with bitterness and a blending of evils. There is no bliss in outward things which is not bought too dear, as honey that one licks off pricking thorns. Is he not a poor trader who gives all he has for a thing that is worthless, and leaves a precious thing, able to relieve all sorrows, that is offered him for nothing and promises him great reward in order that he will take it? Ah dear Lord, You offer us Your joy, the delight of Your precious love, the succour of Your help, and You urge it strongly on us, wholly without our asking for it. And besides, You promise us, if we will take it, the bliss of the

torne perfro.as þeiȝ hit nouȝt ne weore. And bugge þe schadewe
 of þe world.A seynnyng of þat is nouȝt.but fikel faylynde and
 fals.and tollyng to serwe.And ȝit ne haue we hit for nouȝt.But
 buggen hit wiþ bisynesse.wiþ Angwysch and daunger. and
 5 hardswink.and teone.A.Ihesu þin ore.whi haue I.likyng.in oper
 þing þen in þe.þat bouȝtest me so deore.¶ Whi ne be holde
 i.algates.wiþ eȝe of myn herte.hou þou henge for my loue streyned
 on Roode.∴þin Armes wyde I.spradde.þi derling to cluppe.wiþ
 toknyng of trewe loue.þat sprong out of þi syde.¶ Whi nul I.beo
 10 þi derling.and loue þe ouer alle þing.and comen to þi clupping.to
 cleuen in þin armes.and cluppen þe swete.A derworþe lord muchel
 is þi myldeschupe.þat spraddest so þin Armes.bodiliche on Roode.
 and in toknyng of þat openest þi grace.þat sprad is so wyde.wiþ
 loueliche tollyng.& open is and redi to alle þat in synne beoþ gost-
 15 liche storuen.Clepeþ him to lyue.and to loue cosses.As Moder doþ
 hire deore sone.þat hereþ hit wepen.Takeþ hit in hire Armes.and
 askeþ him so sweteliche.Ho leof.Ho lef heo doþ him.hire bi twe-
 nen.Ho wole be bi clupped.and cusse me swete.who haþ do my
 deore.who haþ do þe so.Heo ȝeueþ him hire pappe.∴and stilleþ
 20 his teres.∴ Ðat pappe beo my lykyng.my mournyng.my longyng.
 swete Ihesu heuene kyng.∴to souken of my fulle.þat þorw þe
 speres openyng.in feole mennes gounyng.wiþ dewyng of þi deore
 blood.stilleþ alle bales.And wher eny mon wene þat he schal.haue
 part of þat ilke sok.of þi deore herte.in heuene riche blisse.
 25 and þere be þi derlyng.in þi deore cluppyng.bote he þe heere
 cluppe.hongyng on Roode.And parte of þi passion.þorw holy
 meditacion.wiþ loue lykynde pouȝt.and reupe of his herte. Nay
 sikerliche nay.ne trouwe þat no mon.¶ Whose euere wol haue
 part.þer of þi blisse.∴he mot dele wiþ þe. heer of þi pyne. Nis he
 30 nouȝt good felawe. ne felauschupe worþi.∴þat nul scoten i þe los.
 as i.þe bizete.Hym bi houeþ scoten.after his euene.∴þat wol be þi
 felawe louynde lord.∴He mot þi steppes folwe.þorw sore and þorw
 sorwe.in payne and in pouert.and polyng of wo.Wiþ schome and

15 him] *r.hem* (H.). 16 hit *r.him* (H.).

2seynnyng] *Note 16.* 5 þin ore] *Note 17.* 16 hit] *Note 18.* 17 Ho
 leof] *etc. Note 19.* 20 þat pappe] *etc. Note 20.* 22 þe speres openyng]
Note 21; gounyng] Note 22.

heavenly kingdom, which is without end. And we turn from it as though it were nothing and buy the shadow of the world, a sign of that which is nothing but fickle, failing and false, and leading to sorrow. And yet we do not get it for nothing, but buy it with anxiety, with anguish and danger and great trouble and pains. Ah Jesus, of Your grace! Why do I take pleasure in other things than in You, who bought me so dear? Why do I not continually contemplate with the eyes of my heart how You hung for the love of me, stretched on the cross, Your arms wide-spread to embrace Your darling in token of true love that sprang from Your side? Why do I not wish to be Your darling and love You above everything and come to Your embracing to cling in Your arms and clasp You sweetly? Ah dear Lord, great is Your clemency, who thus spread Your arms bodily on the cross and, as a token of that, open Your grace, which is so widely spread, with sweet inviting, and is open and ready for everyone who is spiritually dead in sin, calls him to life and to love-kisses, as a mother does her dear son, who hears him cry and takes him in her arms and asks him so sweetly: 'Hush, darling; hush, dear.' She takes him in her arms. 'He wants to be embraced and to kiss me sweetly? Who, my darling, who has done this to you?' She gives him her breast and stops his tears. That breast be my pleasure, my care, my longing, sweet Jesus, King of heaven, to suck to satiety, which through the opening by the spear, while gaped at by many men, with the moistening by Your precious blood relieves all sorrows. And if anybody should think that he will share that same suck of Your precious heart in the bliss of the heavenly kingdom and there be Your darling in Your affectionate embracing, without embracing You here, hanging on the cross and sharing Your passion through holy meditation with love-liking thought and heart-felt pity. . . . No, certainly not, let no man believe that. Whosoever wants to share Your bliss there, he must share Your suffering with You here. He is not a good partner, nor worthy of partnership, who is not willing to share both the loss and the gain. It behoves him who wants to be Your partner, loving Lord, to share after his natural powers. He must follow Your steps through suffering and through sorrow, in pain and in poverty and in enduring of misfortune, with shame and with disgrace,

- wip schenschupe zif hit so falleþ.for to clymbe to þi weole.&
lastinde winnes. Ne trowe no mon wip ese.to steýze to þe
sterres. Ne bugge wip delyces. þin endeles blisse. A. swete lord
Ihesu. whi wip armes of loue. ne cluppe I. þe so faste. þat no þing
5 from þi loue. departe myn herte. ¶ Whi ne cusse I. þe lord.
sweteliche in soule. wip a lykinge cos. of a swete menyng. &
hertliche þonkyng. of þi gode dedes. whi nas me vnworþ vche
worldliche þing. azeyn þe muchele delyt. of þi swetnesse. ¶ whi
ne fele I. þe lord. in my brest roote. ¶ whi art þou me so fremde.
10 þow þat art so swete. ¶ whi ne con I. loue þe. and loueueliche
wouwe þe. wip sweete loue wordes. and lykyng pouztes. Aller þing
swettest. Aller þing louelokest. þi worþ and þi worschupe. ne may
no tonge telle. ¶ Wey lawey my deore lord. þe vnsely bitterness.
of my foule sunnes. my worldliche pewes and fleschliche lustes.
15 aren be twene þe. and me. and lette me to come to þe and stoppe
me þe felyng. of þi swetnesse. ¶ Mi sunnes haþ me fuiled. wip
monyfold fulpe. and makeþ me so wlatsum. and fere of þi face.
And wriep me schomeliche. and worþi am þi wreche. þat I. ne
dar þe neýze. loueliche lord. Ne comen in þat fulpe. to þin eze
20 sihte. but zif I. fele me lad. wip drauht of þi grace. ¶ A. Ihesu
þin ore. what schal þenne þe pris of þi deore blood don. þat sched
was on Roode. ¶ What schal þe large brok don of þi softe syde. þe
stremes of þe rede blod. þat stryked doun so breme. of þi derworþe
B, b feet. and of þin holy hondes. I nis hit for to wasschen. sunfole
25 soules. nis hit forte saluen hem. þat seke ben in sunne. Ho is
þenne vn wasschen. þat haþ þis holy wetyng. þat helinde
dewyng. wip Inne his herte. ¶ Who þar felen him sor. or sek un
salued. þat salue so mihti. haþ at his wille. as ofte as he takeþ
hit. wip herte in his muynde. wip a studefast hope. and trewe be
30 leeu. ¶ Euer be þou blessed myn heueneliche leche. þat madest us
of þiself. so mihti medicyne. As my trust is þer inne. let hit beo my
bote. þat is of alle Medicine. fruit and Roote. ¶ zif myn eueles
ben muchele. and ouerdon sore. þe mizt of þat medicine. is mony
fold more. As wisliche as a drope of þi derworþe blod. mizte
35 wasschen a wey. alle Mennes sunnes. Also wisliche lord. þat ille
fyf welles. þat of þi blessedde bodi sprongen o blode. my soule mote

7 nas] r. nis (H.).

10 loueueliche] r. loueliche.

35 ille] r. ilke (H.).

10 loueueliche] Note 23.
36 o blode] Note 26.

15 stoppe] Note 24.

17 fere] Note 25.

if it so happens, in order to climb to Your happiness and lasting joys. Let no man trust that he can with ease climb to the stars or buy Your eternal bliss with joys. Ah sweet Lord Jesus, why do I not embrace You with arms of love so fast that nothing can separate my heart from Your love? Why do I not sweetly kiss You, Lord, in my soul, with a pleasing kiss of sweet intention and sincere gratefulness for Your favours? Why is not every worldly thing worthless to me compared with the great delight of Your sweetness? Why do I not feel You, Lord, in the root of my heart? Why are You so like a stranger to me? You, who are so sweet! Why do I not know to love You and lovingly woo You with sweet words of love and pleasing thoughts, sweetest of all things, loveliest of all things? Your excellence and Your dignity no tongue can tell. Wellaway, my dear Lord, the wretched bitterness of my foul sins, my worldly habits and carnal lusts are between You and me, and prevent me from coming to You and hinder me from feeling Your sweetness. My sins have defiled me with manifold corruption and make me so disgusting and afraid of Your face and make me shamefully hideous, and I deserve Your punishment so that I dare not draw near to You, loving Lord, nor come in that filth in Your sight, unless I feel myself led by the pulling of Your grace. Ah Jesus, of Your grace! What shall then the price of Your precious blood do, which was shed on the cross? What shall the abundant brook of Your soft side do, the streams of the red blood, which came down so fiercely from Your precious feet and from Your holy hands? Is it not to wash sinful souls? Is it not to heal those who are sick in sin? Who is then unwashed that has this holy liquid, that healing dew, in his heart? Who need feel sore or sick, unsalved, that has so potent a salve at his will as often as he takes it with great devotion in his heart, with a firm hope and true faith? Ever be You blessed, my heavenly physician, who made such a potent medicine for us of Yourself. As my trust is in it, let that be my remedy which is of all medicines fruit and root. If my sins are great and exceedingly wicked, the power of that medicine is many times greater. As surely as a drop of Your precious blood could wash away the sins of all men, as surely, Lord, can those five wells, which sprang a-bleeding from Your blessed body, wash my soul of all kind of sins that it is defiled

wasschen.of alle maner sunnes.pat I.fuiled is wip.porw my fyf
wittes.Of al pat ichaue amis.sezen wip myn egen.Herd wip myn
Eren. or tasted wip Mouþe.or elles eny wyse a gult.in sunfol
speche.or luperliche lyked in sauor of neose.And þat ichaue wip
5 eny lyme.misliche feled.and wip my flesch sunget.in eny kunnes
wyse.Let þy woundes hele þe woundes of my soule.þi dep sle in
me.fleschliche lykyng.worldliche leetes.and bodiliche lustes.And
make me lyuen in þe liuinde lord.pat I.be to þe world ded.and a
lyue to þe.so pat I.mai verreyliche.sigge wip þe apostle.Paulus.
10 uiuo ego.iam non ego.viuit autem in me Christus.I.liue not Ich.
but crist lyueþ in me.pat is poules wordes.And þus for to siggen.
In liue not in lyue þat I.liuede:but crist liueþ in me þorw
wonynde grace.pat from dep of sunne.me torneþ and quikneþ to
lyf þat is blisful.of gostliche hele.From alle worldliche loue.&
15 fleschliche lustes.al one forto lyuen.in likyng of crist.¶ A.deore
lord þin ore.wel weore him bi gon.pat feled in his soule. þat seli
word to siggen.To goderhele weore he boren.& to muche blisse:for
eueri grome were him gome.& eueri wo. winne.

20 **A** Milde Marie Moder of Merci.socour of serweful. and cum-
fort of care.Nartou lodesterre to alle þo pat in þe sée of
þis worldes Anguissche seilen and faren.Pou þat art qween of
Angeles.Ladi of all schaftes.to whom is bi takene.þe cure and þe
cumfort.of hem þat hem felen. caytif wrecches. ¶ 3e þat in hor
owne egen. seon hem self wrecches.and sechen þin helpe.wip trust
25 hope of herte:in þin aduocatye is put.þe cause of vre sunnes.to
stonden at domes day vr aller Iugges mooder.In help & in Meynte-
naunce.of vre soule hele.¶ Penk heer on þis wrecche.Moder and
Mayden.pat falleþ þe to fote.in hope of þin helpe. cryinde reupely
after þi grace.Pese me ladi for þi muchele merci.to þi derworþe
30 sone.pat Ichaue wip sunne schomeliche and lihtliche.so fele tyme
a gulte.¶ Mi sunnes ben so gastliche.grisliche and grete.makeþ me
so wlatsum. and stinkinde foule:pat I.ne dar him neihzen.ne
folwe my neode.I.haue wip hem willes.my soule for schupped:
from þe liknesse of god.to þe deuel of helle.wrapped haue I.willes.
35 þorw fulpe of my sunne.Mi makere.Mi buggere.pat bouzte me so

1 I] *r.it.* 12 In] = I.ne (H.); liuede] *r. liue* (H.).

1 þat I.fuiled is wip] *Note 27.* 9 Paulus] *cf. Galat.II, 20.* 17 to
siggen] *Note 28.* 20 þou þat art qween] *Note 29.* 26 vr aller
Iugges mooder] *Note 30.* 33 folwe my neode] *Note 31.*

with through my five wits. Of all that I have seen amiss with my eyes, heard with my ears, or tasted with mouth, or otherwise in any manner done wrongly in sinful speech, or wickedly liked in delight of the nose, and that I have incontinently felt with any limb and sinned in with my flesh in any way whatsoever. Let Your wounds heal the wounds of my soul. May Your death slay in me carnal pleasure, worldly behaviour and bodily lusts, and make me live in You, living Lord. May I be dead to the world and alive to You so that I may verily say with the Apostle Paul: 'Vivo ego, iam non ego, vivit autem in me Christus.' 'I live, not I, but Christ liveth in me.' That is Paul's word. That is to say: I do not live in the life that I live, but Christ lives in me through indwelling grace, which from the death of sin turns me and restores me to the life that is full of bliss and of spiritual health, from all worldly love and carnal lusts, to live only in the enjoyment of Christ. Ah dear Lord, of Your grace! He would be happy who felt in his soul that happy word, that is to say, to prosperity would he be born and to much bliss, for every sorrow would be delight to him and every trouble joy.

A h gracious Mary, Mother of mercy, help of the sorrowful and comfort in grief, are You not the lodestar of all those who in the sea of the anguish of this world are sailing and travelling? You, who are the queen of angels, lady of all creatures, to whom is committed the cure and the comfort of those who feel themselves miserable wretches and who in their own eyes see themselves wretches and seek Your help with confident hope of heart. In Your advocacy the cause of our sins is put to be at doomsday, as the Mother of the judge of all of us, the help and maintenance of the health of our souls. Remember here this wretch, mother and virgin, who falls at Your feet in hope of Your help, piteously crying for Your favour. Lady, for Your great mercy, reconcile me to Your dear Son, whom I have with sins shamefully and wantonly so many times offended. My sins are so ghastly, grisly and great, make me so detestable and stinking foul, that I dare not approach Him, nor act in accordance with my need. With them I have voluntarily metamorphosed my soul from the likeness of God to the devil of hell. Of my own free will, through the filth of my sins, I have enraged

deore /wip his derworpe dep. from þraldam of helle. þat wolde
 raper suffre. to dyen on Roode /þen þolien in his siht. þe wlatyng
 of sunne. ¶ Him self souzte my pes. in myn owne gultes. as his
 hedde be þe gult. moni tyme and ofte /wip sturyng of my concience
 5 & preching of wyse. wip hard wrake þat I. sau3. of oper mennes
 sunnes. = Wip bi heste of blisse & vnmete mede. þat holi writ vs
 be hat /zif we leten sunne. wip ziftus of grace. bodiliche &
 gostliche. a nentes worldliche weole. to don al my wille. And to
 schilde me from myn enemy. þat I. haue ay folewed. and ziue me
 10 to his wille and to his luper lore. And flowen for þe loue of him my
 derworpe lord god /þat wip his derworpe blod. bouzte me so
 deore. He wusch me wip cristendam. of Adames sunne /and I
 me fuyled siben mony fold worse. He heled me my soule þat woundet
 was penne. þorw myn eldres gult of Adam & Eue. And I. haue
 15 slayn hit al out. þat I. haue feole tyme wrouzt. and longe leyzen þer
 inne. ¶ Siben þorw his grace. he prented in my soule /þe ymage
 of him selue. And I. enprented a boue /þe liknesse of helle. Allas
 my deore ladi. allas what haue I. don /hou haue I. chaunged þat
 prente. and dampned my seluen. ¶ Allas. þat euere I. was so wood.
 20 so foule for to fallen. þat me ne schomede not. to worche þat fulpe /
 ccclxviii A,a þat is me nou so gryslich and schomeful to nempne. Allas whi || ne
 dredde i not his sute and his werkes, þat is me now so dredful. to
 nempnen his nome. He fel willes. þat furst fel foule. but wip outen
 knowyng. or warnyng of wreche. Ac I. was. war þer bi. and bi
 25 moni opere. Bi warnyng. and wissyng. on mony maner halue. And
 fel in þe selue. and in moni mo. He fel in pruide. þat hedde sum
 matere. siben þat he was so feir and so briht an Angel. /And I. fel in
 þe selue. wip outen eny matere /þat nouzt haue of my self. but
 sunne and flesches fulpe. He fel ones. And I fel feole sipes. He a3eyn
 30 his makere. And I. a3eyn my makere. And myn eft makere a3eynes
 my lord. þat bouzte me wip his herte blod. and 3af me al him

3 my pes] *from here the text is extant in MS. Simeon.* S. 3 pes] pese.
 4 moni] mony. 5 preching] preching; wyse] wise. 6 sunnes]
 synnes; bi heste] bihest; blisse] blis; holi] holy. 7 be hat] by hat;
 sunne] synne; ziftus] ziftes; bodiliche] bodilice. 8 weole] wele. 9
 folewed] folwed. 10 for] from; him] hym. 11 derworpe] deore-
 worpe (2); bouzte] bouzt. 12 wusch] wusche; Adames] Adam; sunne]
 synne. 13 fuyled] fuyled; siben] syben; heled] heled; woundet]
 wondet. 14 eldres] Alder. 15 wrouzt] wrozt. 16 his] hys.
 17 selue] selfe. 18 ladi] lady; hou] how; chaunged] schanged. 19
 euere] euer; wood] wode. 20 schomede] schomed. 21 gryslich]
 grisly. 22 dredde] dred; nou] nou. 23 nempnen] nempne; his]
 hys. 24 wreche] wrache; bi moni opere] by mony oper. 26 in þe
 selue] in selue; moni] mony. 27 feir] feyr; briht] briht. 29 sunne]

my maker, my buyer, who bought me so dear with His precious death from the thralldom of hell, who would rather suffer death on the cross than endure the loathsomeness of sin in His sight. He Himself sought a state of amity with me in my own sins, as if the guilt had been His, many times and often by stirring my conscience and through the preaching of wise men, by the severe punishment I saw following the sins of others; by the promise of bliss and immeasurable reward, which Holy Writ promises us if we abandon sin; with gifts of grace in body and in spirit, so as to gratify my desire concerning worldly prosperity and to shield me from my enemy, whom I have always followed and to whose will and wicked lore I have surrendered myself, for whose love I have fled from my dear Lord God, who with his precious blood bought me so dear. He washed me with baptism from Adam's sin and I defiled myself afterwards much worse. He cured my soul, which was then wounded by the sin of my parents, of Adam and Eve. And I have destroyed it completely. That I have done many times and long lain in that condition. Through His grace He then printed His own image in my soul, and I imprinted the likeness of hell over it. Alas! my dear Lady, alas! what have I done? How have I changed that image and condemned myself. Alas! that ever I was so mad as to fall so shamefully. That I was not ashamed to commit that vileness, which it is now so horrible and shameful for me to mention. Alas! Why did I not dread his livery and his practices whose name it is now so dreadful for me to mention. He fell voluntarily, who first fell shamefully, but without knowledge or warning of punishment. But I was informed by this and by many other things, by warning and instruction in many ways, and fell in the same sin and in many more. He fell in pride, who had some cause, seeing that he was so fair and so bright an angel. And I fell in the same sin without any reason, who have nothing of myself but sin and corruption of the flesh. He fell once and I fell many times. He against his Creator and I against my Creator and my Redeemer, against my Lord, who bought me with His heart's

synne; flesches] fleschliche; feole] fele; sipen] sythes. 30 his] hys; makere] maker. 31 bouzte] bouzt; his] hys; herte] hert; him] hym.

1 pat wolde raper suffre] etc. Note 32. 7 bodiliche & gostliche] etc. Note 33. 10 for] Note 34. 15 per inne] Note 35. 30 eft makere] Note 36.

seluen. He forsok vr lord god. þat suffrede him to gulten. And wip
 outen sparyng. drof him al to wreche. And I. forsok þat ilke lord.
 þat letteþ my gultes. and secheþ me. and folweþ me. whon so euere
 I. from him fle. and calleþ me loueliche. to gift of his grace. ¶ Allas
 5 Allas nou fynde I me grisloker in my gultes. þen þe grislihed of
 him. þat helle gryseþ offe. ¶ Allas zif I. seo my self. Ine may soffre
 my self. And zif i ne seo my self nouzt. þenne gyle I. my self. þen
 stynkinde careyne. and mucche more wlatsum. bi fore godes face. þ
 þen eny fulpe so foul. þat eny mon may penken. So þat me gryseþ
 10 of my self. and wlate of my fulpe. þat I. ne may soffre mi self. þat
 wrouzte haue al þis serwe. A. Lord þyn ore. þat I. may sike sore.
 whi ne griseþ of me. boþe my mete. and my drynk. my schroud and
 al oper þing. þat me scholde helpe. Hou may rihtwysnesse þole.
 þat þer ne riseþ azeyn me. alle þyne schaftes. wip schome. & wip
 15 schendschupe. wip gounyng. & wip spornyng. to fihten on þis
 traytur. þis tiraunt and þis tormentor. þat haþ al his schappere.
 so fouliche dispiset. ¶ Whi nam I. hunted wip hem foule as a
 dogge. For þei mowe alle crie. and siggen in heore kuynde. þees is þe
 foule corselyng. þat haþ vr aller makere. þat maade vs to his
 20 worschupe. so schomeliche offendet. þat vseþ vs in his werkes. to
 schome of vr lord. ¶ Þees is he. þat more bey3. in wille & in werk.
 to þe deueles tollyng. þen to godes drawyng. And more haþ rewar-
 de. to þe deueles gyle. þen to godes benfe3. þat bouzt him on on
 Rode. And hedde more likyng. in þe Malice of þe deuel. þen he
 25 hedde delyt. in Godes goodnesse And ches muchel rapere. to beo
 þe deueles cundle. þen wip endeles lyf. godes child of heuene. ¶
 Whon god daunselede him muchel. & worschuped him feyre. he
 ne set hit at nouzt. ne dredde not his wreche. But more dredde to
 wrappen a worldliche wrecche. þen schomeliche offenden. god
 30 þat him wrouzte. And more was a schomet to don in monnes siht.
 and eþeliche truifle. of vn sittying þing. þen mony a ful sunne. in
 siht of god almi3ti. ¶ More him delyted forte enbrace Mock. And

28 ne set] *om. ne.* 31 and] *r. an* (H.).

1 forsok] forsoke; suffrede] suffred; him] hym. 2 forsok] forsoke.
 3 secheþ] seches; folweþ] folwes. 5 grislihed] grished. 6 him] hym;
 offe] of; seo] se; soffre] suffre. 7 þenne] þen. 8 stynkinde] styn-
 kynde; careyne] careyn; bi fore] byfore. 9 foul] foule; gryseþ] griseþ.
 10 soffre] suffre; mi] my. 11 wrouzte] wrouzt; þyn] þin. 12 drynk]
 drinke. 13 þing] þinge; scholde] schuld; rihtwysnesse] ri3twisnesse.
 14 þyne] þin. 16 traytur] traytour; tiraunt] tyraunt; haþ] has;
 schappere] schapere. 17 dispiset] despised. 18 siggen] syngre;
 þees] þis. 19 vr] vre; makere] maker; maade] made; vs] us. 21
 vr] vre; þees] þis. 22 tollyng] tollynge; rewarde] rewardet. 8 ben-
 fe3] benfet; him] hym; on on Rode] on þe Roode. 25 goodnesse]
 goodenes; rapere] raper; beo] be. 26 cundle] kundel. 27 daun-
 selede] daunseled; him] hym; muchel] mucche; him] hym; feyre] feire.
 28 ne set] set; nouzt] no3t; ne dredde] & dred. 29 wrappen] wra-
 then; 30 him] hym; a schomet] a schomed; don] do. 31 vn sit-

blood and gave me Himself entirely. He renounced our Lord God, who suffered him to sin and without mercy drove him to utter misery. And I renounced that same Lord, who prevents my sinning and seeks me and follows me whenever I flee from Him and calls me sweetly to the gift of His grace. Alas! Alas! I now find myself more detestable in my sins than the horribleness of him at whom hell shudders. Alas! if I see myself, I cannot endure myself; and if I do not see myself, I deceive myself. [I am more disgusting] than a stinking carrion and much more detestable before God's face than any filth as foul as one can think of, so that I am full of horror of myself and loathe my foulness; so that I cannot endure myself, who have caused all this sorrow. Ah Lord, of Your grace! That I may sigh sorely! Why do both my meat and my drink not loathe me, my clothes and all other things that should help me? How can justice suffer that all creatures do not rise up against me, with contumely and with ignominy, with derisive gaping and with scorn, to fight against this traitor, this tyrant and this tormentor, who has altogether so shamefully despised their Creator? Why am I not hunted by them shamefully as a dog? For they may all cry and say in their own way: this is the foul curseling, who has so shamefully offended the Creator of us all, who made us for His worship, who uses us in his dealings to the shaming of our Lord. This is he, who used to bow more in will and in work to the devil's enticing than to God's drawing, and has more regard for the devil's deception than for God's favour, who bought him on a cross, and had more delight in the wickedness of the devil than he had delight in God's goodness and chose far rather to be the devil's offspring than with eternal life to be God's child of heaven. When God made very much of him and honoured him kindly, he despised it and did not dread His punishment. But he dreaded more to enrage a worldly wretch than shamefully to offend God, who made him; and he was more ashamed of committing in man's sight some small trifling sin than many a foul sin in the sight of God Almighty. It was a greater delight to him

tyng] vnsittyng; ful] foul; sunne] synne. 32 almiȝti] almyhti; him] hym; delyted] delited; forte] forto.

7 nouȝt] Note 37. 8 þen stynkinde careyne] Note 38. 9 me
grysep. . . . and wlate] Note 39. 15 gounyng] Note 22. 16 al his
schappere] Note 40. 23 on on Roode] Note 41.

styngk of Worldliche Mok. þat gyleþ so foule ⁊ þen bapen in þe
 lykyng. & in þe loue cluppyng. in þe brennyng loue of þe holy-
 gost. ¶ Alþeo þat on defendet and aȝeyn þe lawe. And þat oþer
 nomeliche I. ȝiuen vs in heste ⁊ þat on is wonnen wiþ swynk. & wiþ
 5 muchel anguiſſhe and endeþ atte laſte. wiþ ȝeldyng of wreche.
 Trauayle þe wynnnyng. Drede in þe keping. Serwe in þe leosyng.
 And helle at þe ende. ¶ Þat oþer nis not so deore a bouht. bute is
 ful muche menſkeful. wiþ waxinde likyng. & bodiliche fyndyng. &
 bringeþ atte laſte endeles bliſſe. ¶

- 10 **G**od seiþ hit himſelf þat hoſe ſecheþ him fuſt. & ouer al oþer
 þing. aſkeþ hiſ bliſſe ⁊ al þat him be houeþ to bodiliche
 neode. ſchal be graunted þe wiþ. and ȝiuen in þat boone. Luc.
 Querite primum regnum dei &c. ⁊ þiſ iſ he þat al day. torneþ god
 hiſ hindewine. and hertliche louteþ. to cluppe worldes dweole. ¶
 15 Þiſ iſ. þat blynde wrecche. þat in hiſ owne eȝen. wenep him ſo
 vertuouſ. & iſ ful of vices. leeteþ him feir and freely. And haþ þe
 deueles likneſſe. and wenep þat he beo witti. and al ful of ſleiȝþe.
 And lokeþ on hiſ chaffare. þat he iſ aſolte. þat ſold haþ hiſ ſoule.
 for ſtinkynde luſtes. And chaungeþ god for þe deuē. And heuene.
 20 for helle. He halt him ful douȝti ſtalworpe & hardi. And al day iſ
 ouercomen. of him þat haþ no miȝte Forte wiþ ſtonde þe moſte
 wrecche of þe world ⁊ þat wolde a ȝeyn him fihte. He leteþ him
 gentil and iſ þe deueles þral. And demeþ hem wrecches. and makeþ
 hem hiſ harlotes. þat ben ſo gentil of blod. þat god iſ heore fader. ⁊
 25 Þuſ he lokeþ him ſelf. wiþ a falſ eȝe. ſeoþ þat. þat iſ nouȝt and
 demeþ al wrong. Hit iſ þe deueles Mirour ⁊ þat he in lokeþ. And þe
 A, b fendes Argumens. þat him þinkeþ reſouns. þat he bobbeþ | him
 wiþ. and ledeþ aſ him lykeþ. A. Iheſu criſt þin ore. hou ſchal I. euer
 dryȝen to þenken on þi domes ⁊ aȝeyneſ my gultes. ⁊ Þat alle þyne
 30 ſchaftes. þuſ harde mouwen a cuſen. and not onliche þuſ ⁊ but ȝit

12 þe] r. þer (H.).

S. 1 styngk] ſtinke. 2 lykyng] likyng; cluppyng] clupping; bren-
 nyng] brennyng. 4 heſte] heſt; ſwynk] ſwynke. 5 anguiſſhe]
 anguiſſche. 6 leosyng] leſyng. 7 deore] dere; a bouht] bouȝt; bute]
 but. 9 atte laſte] at þe laſt. 10 himſelf] hym ſelf; hoſe] whoſo;
 him] hym. 11 hiſ] hys; him] hym; be houeþ] byhouep. 14 hinde-
 wine] hindewyne; dweole] weole. 15 wenep] weneſ; him] hym.
 16 him] hym; feir] feyre. 17 wenep] weneſ; beo] be. 18 lokeþ]
 lokeſ; þat he] and he. 19 ſtinkynde] ſtinkynd; chaungeþ] ſchaun-
 geþ. 20 him] hym. 21 him] hym; miȝte] miht; Forte] Forto;
 ſto[n]de — wolde] miſ. 22 him] hym; fihte] fyhte. 23 gentil]
 get[il]; gent[il — deueles] miſ. 24 [hem hiſ harlotes] miſ. gentil] gen-
 tel; [heore fader] miſ. 25 him] hym; [þat. þat iſ] miſ. 26 wrong]

to embrace dirt and the stench of worldly filth, which deceives so disgustingly, than bathe in the delight and in the tender embracing, in the burning love of the Holy Ghost. Though the former is forbidden and against the law and the latter explicitly promised us, the former is acquired with toil and with great anguish and ends finally in yielding punishment: labour in the acquiring, dread in the keeping, grief in the losing and hell in the end. The latter is not bought so dear, but is highly honourable with increasing delight and bodily satisfaction, and brings in the end eternal bliss.

God says it himself that whosoever seeks Him first and above all other things asks His bliss, all that he needs for his bodily behoof shall be granted with it and given in answer to that prayer. Luke: *Quaerite primum regnum Dei* etc. This is he, who every day turns his back on God and heartily stoops to embrace the delusion of the world. This is that blind wretch, who in his own eyes considers himself so virtuous, and is full of vices; and considers himself to be fair and noble, and has the devil's likeness; and thinks that he is clever and quite full of cunning and holds his merchandise in esteem, and he is a fool, who has sold his soul for stinking lusts and exchanges God for the devil and heaven for hell. He considers himself very brave, courageous and bold, and every day he is overcome by him, who has no power to withstand the most wretched person in the world that is minded to fight against him. He thinks that he is noble and he is the devil's thrall, and deems those wretches and makes those his menials who are so noble of blood in that God is their father. Thus he looks at himself with a false eye, sees that which is nothing and judges quite wrongly. It is the devil's mirror that he looks in and the fiend's arguments which seem to him sound reasons; and with these he (the devil) deceives him and leads him as he (the devil) pleases. Ah Jesus, of Your grace! How shall I ever endure to think of Your judgments on my sins, which all Your creatures may severely denounce and not only thus;

wronge; deue[les Mirour] *mis.* 27 fendes] fyndes; [him pinkep] *mis.*; him] hym. 28 [him lykep] *mis.* 29 dryzen] dryze; [to penken] *mis.*; p[yneschaftes] *mis.* 30 mouwen] mowen; a cusen] accusen; [pus. but 3it] *mis.*

12 Luc. *cf.* Luke XII, 31. 27 pat he bobbep] *etc.* Note 42.

mowe þei crizen. and siggen in heore wyse. ¶ Pees is þe deueles Mau-
 met. þat hap vs alle wrongliche. vsed in his werkes. Azeynes vr kuyn-
 de. he hedde godes liknesse. And torned him self out of þat. In to þe
 liknesse / of vch of vs alle. He is more eorþly. þen euer was eorþe.
 5 fikelore þen þe wynt More veyn þen is þe eir. Hattore in his lustes /
 þen is þe fuir þat brennep. Hardore þen eny ston. of wikkede herte
 Azein his euen cristne. þat crist representen. Caldore of charite / þen
 forst in his kuynde. ¶ What schal I. more siggen. He ne dredde not
 god / ne mon he ne louede. But mengede his owne wikkednesse / a
 10 mong moni opere. And dude þat in him was. Ladde hem his weies.
 And was to hem ensauple / and ledere to synne. wip un clene
 speches. wip lecherous lokynges. wip schrewede dedes / and mony
 luper leetes. ¶ Ne þhouzte him nouzt i nouh. þat godes deþ on
 Roode weore lost a nontes him self / but a nontes mony mo. And
 15 dude þat in him was. As þe deueles promotour. and godes oune
 traytor / to leden hem to sunne. He bar him as he weore a god /
 sipen þat he nolde beo i lad bi godes wille. ne bi no lawe. But as him
 lyked him self / azeyn godes hestes. Strayen out of lawe. in wrong.
 and in outrage as mon al laweles / & don what him luste. ¶ zif
 20 God ne dude for him. al þat he wolde / he gruyned azeynes him /
 as þauz he weore his knawe. And zif he eny tyme letted for do
 sunne / hit was not for godes loue. but for Monnes drede. Or for
 bodiliche harm / or worldliche enchesun. Boþe of goode and of
 euel / he wolde be loued. as þeiȝ he weore god self. Of whom alle
 25 þing þat is. boþe goode an vuel / is ordeynt for goode. ¶ What
 schal I of him more speke. His pruide passeþ lucifer / þat fel into
 helle. His gult. Adames gult. þat cast him out of paradis. And nouzt
 onliche him / but alle monkuynde. For þey hedde muchel. þat hem
 drowe. to be proud offe. And he nedde but wrecchednesse / þat
 30 scholde him wip drawe. Allas my foule fulþe / And my muchel
 vnsleihþe. What schal I. nou to rede. whoder schal I. now gon. wher
 schal I me beo tornen. Nou alle þing is þus risen. azeynes me one /

21 for do] r. for to do. 25 an] r. and.

S. 1 mowe] mowen; crizen] crien; wyse] wise; [pees is þe de]ueles *mis.*; Mau-
 met.] moumet. 2 wrongliche] wrangliche; v[sed in his] *mis.*; vr]
 vre. 3 lik[nesse. And tor]ned *mis.*; him] hym. 4 [of vs alle] *mis.*;
 eorþly] vrpely. 5 fikelore] fykelour; [þen þe wynt] *mis.*; Hattore]
 hattoure. 6 [þen is þe] *mis.*; Hardore] hardor; wikkede] wiked; her[te
 Azein] *mis.*; euen cristne] euen cristen. 8 dredde] dredeþ; not] nozt.
 9 louede] loueþ; mengede] mengeþ; owne] oune; wikkednesse] wikednes.
 10 moni] mony; opere] oper; him] hym; his] hys; weies] weyes. 11
 ledere] leeder; synne] synnes. 12 speches] speche; schrewede] schre-
 wed. 13 þhouzte] þouzt; him] hym. 14 a nontes] anentes (2);
 him] hym. 16 traytor] traytour; sunne] synne; him] hym. 17 si-
 þen] syþen; him] hym. 18 lyked] liked; him] hym; wrong] wronge.
 20 dude] dud; him] hym (2). 21 for do] for to do. 22 sunne] synne.
 23 harm] harme; enchesun] encheson. 24 euel] vuel; wolde] wold;
 be loued] biloued; þeiȝ] þauȝ; self] hym self; alle] al. 25 þat] *omit.*;
 boþe] *omit.*; an] and. 26 him] hym. 27 him] hym; paradis] para-

they may also cry and say each in its own way: this is the devil's puppet who has used all of us sinfully in his works contrary to our nature. He had God's likeness and transformed himself from that into the likeness of each of us all. He is more earthly than earth ever was, more fickle than the wind, more empty than the air, hotter in his lusts than the fire that burns, harder than any stone; wicked of heart against his fellow-christians, who represent Christ; colder in charity than frost by nature. What shall I say more? He was not afraid of God, nor did he love man, but spread his own wickedness among many other people and did his utmost to lead them on his way and was an example to them and a leader to sin: with unclean speeches, with lecherous looks, with wicked deeds and many bad practices. It did not seem enough to him that God's death on the cross was lost, not only on him, but also on many more, and did all he could, as the devil's promoter and a traitor to God himself, to lead them to sin. He bore himself as if he was a god, since he would not be led by God's will, nor by any law, but as it pleased himself, against God's commands stray out of law into wrong and into excess as an altogether lawless man and do what he liked. If God did not do for him all that he wished, he grumbled at Him, as if He were his servant. And if for once he did not commit sin, it was not for the love of God, but for fear of man, or for fear of bodily harm, or for a worldly motive. Both by good and bad men he wanted to be loved, as if he were God Himself, by whom all that is, both good and bad, is ordained for good. What more shall I say of him? His pride surpasses Lucifer's, who fell into hell; his guilt Adam's guilt, which cast him out of paradise, and not only him, but all mankind. For they had much that drew them to be proud, and he had only wretchedness, which should restrain him.

Alas, my filthy foulness and my great recklessness! What plan shall I follow? Where shall I now go? Where shall I turn, now that everything is thus risen against me alone and gazes

dys. 28 him] hym; alle] al. 29 offe] of; wrecchednesse] wrecched-
 nes. 30 scholde] schuld; him] hym. 31 nou] now. 32 beo tor-
 nen] bi turnen.

10 dude ladde] Note 43. 20 gruynded] Note 44. 26 lucifer]
 Note 45. 29 offe] Note 46. 31 What schal I.nou to rede] Note 47.

and wondrep þus on me. ¶ Azeynes alle schaftes / haue I. mis
 taken. ¶ And my deore lord god / luperliche dispiset. And alle his
 holy Angeles greuousliche I. erred. And alle his holy halewen /
 foule deshonoured. And myn euen cristne / in mony maner
 5 greued. And alle creatures / haue I. mis vset. Anselmus. A / serwe
 and sikyng. crizing. & gronyng. wher be 3e ryue / zif 3e here faylen.
 ¶ Wher be 3e feruent / zif 3e heere slaken. Nou ne wot I. whoder-
 ward / I may me best bi tornen. For I haue maked me fon. in alle
 kunnes halue. ¶ Allas Allas my lord god. stured is to wrappe / and
 10 no þing ne haue I me last. þat al nis offendet / þat scholde me
 helpe. or eny good wille. ¶ zif I ha wrapped þe sone. nis þe moder
 erred / And zif þe Mooder be wrop. hou is þe sone quemed. ∞ who
 schal pese me wip þe sone. zif þe Moder beo my fo. ∞ ¶ Or who schal
 me geten þe Moderloue. zif þe sone me hate. ∞ ¶ But deore lord of
 15 Merci. þat art al merci. And þou his deore Mooder. þat art ful of
 grace. ∞ zif I haue ow boþe a gult. ne be 3e ful of Merci. And wherto
 schulde merci. zif gultus ne weore. ¶ Schal þe Malice of my euel.
 passen oure goodnesse. Or alle myne sunnes / ben more þen oure
 Milce. ¶ Ne art þou lord bi come mon. and taken hast vr kuynde.
 20 and þou my deore ladi. bi comen art his Mooder / ¶ And hast al
 þi menske. in heuene & in eorþe / for resun of sunful. and wreche
 to slaken. ¶ Þou lord bi come mon. and a Mylde Maiden es barn.
 þat hard dep and schendful / þoledest for þyn enemys. And þou
 his deore Mooder. wip mayden es menske / þe swerd of þi peyne /
 25 þurlede þi soule. Animam tuam pertransiuit gladius. And þat
 wolde 3e pole / for Merci alone. To sechen hem þat weoren at
 reizt / and drawen hem. þat fledden. ¶ And I þat seche Merci. and
 truste in 3or merci / and knoweleche my gult. wip sore herte
 sykes. schulde fayle Merci. þer welle is of Merci / þat is to alle
 30 synful. so ryf. and so large. ¶ Wher is þenne þat word. of cumfort &
 blisse / þat þou seidest þiself. derworþe lord. Nolo mortem peccato-
 ris. I. nul not þou seist. þe dep of þe synful / but I wole he torne /
 and stunte of his sunne. And ryse to my grace / in lyf wip outhen
 ende. And þat also. þou seist. Inquacumque hora ingemuerit /

10 last] r. laft. 11 ha] *overlined*.

1 alle] al; mis] mys. 2 luperliche] lyperliche; his] hys. 3 Angeles]
 Angles; his] hys; halewen] halwen. 4 euen cristne] euencristen.
 5 mis vset] mys vset. 6 sikyng] sykyng; crizing] crying. 7 Nou]
 now; wot] whot. 8 bi tornen] bytornen. 9 wrappe] wrathe. 10
 last] laft; scholde] schul. 11 wille] willen. 12 Mooder] moder.
 13 beo] be. 15 his] hys. 17 zif gultus] ne zif gultes ne; my] myn;
 euel] vuel. 18 passen] passe; myne] myn; sunnes] synnes. 20 Moo-
 der] moder. 21 sunful] synful. 23 þyn] þin; enemys] enemyes.
 Mooder] Moder. 28 truste] trust; knoweleche] knowleyche; herte]
 hert. 30 ryf] rif; þenne] þen; cumfort] confort. 32 wole] wol;
 torne] turne. 33 stunte] stunt; sunne] synne; ryse] rise. 34 seist]
 seidest.

1 wondrep] *Note 48.*

3 I. erred] *Note 49.*

5 Anselmus] *Note 50.*

thus upon me in derision? To all creatures I have done wrong, and my dear Lord God wickedly despised, and all His holy angels grievously provoked, and all His holy saints foully dishonoured, and my fellow-christians grieved in many ways, and all creatures I have misused. Anselmus. Ah sorrow and sighing, crying and groaning! Where are you abundant, if you are absent here? Where are you ardent, if you abate here? Now I do not know where I may best turn, for I have made myself enemies on every side. Alas, alas! My Lord God has been stirred to wrath and I have nothing that is left me which is not altogether offended, nothing that should help me or wish me well. If I have angered the son, is not the mother provoked? And if the mother is wroth, how is the son gratified? Who shall reconcile me to the son, if the mother is my foe? Or who shall get me the love of the mother, if the son hates me? But dear Lord of mercy, who are all mercy, and You, His dear Mother, who are full of grace, if I have offended both of You, are You not full of mercy? And what should mercy be for, if there were not sins? Shall the wickedness of my sin surpass Your goodness? Or all my sins be more than Your mercifulness? Have You, Lord, not become man and taken our nature? And You, my dear Lady, have become His mother and have all Your dignity in heaven and on earth on account of sinful people and to diminish punishment. You, Lord, became man and a meek virgin's Child, who suffered a cruel and shameful death for Your enemies. And You, his dear Mother, with the dignity of a virgin, the sword of Your suffering pierced Your soul: *animam tuam pertransivit gladius*. And this You were willing to endure for the sake of mercy only, to seek those that were close at hand and draw those that fled. And should I, who seek mercy and trust in Your mercy and confess my guilt with bitter heart-born sighs, fail to obtain mercy where there is a source of mercy, which is to all the sinful so abundant and so generous? Where is then that word of comfort and bliss that You Yourself said, dear Lord: *Nolo mortem peccatoris*; I will not, You said, the death of the sinner, but I will that he turns and desists from his sin and rises to My grace in the life without end. And this You also said: *in quacumque hora ingemuerit sal-*

23 pou . . . [pe sword] Note 51. 25 *Animam tuam*] *etc.cf.Luc. II, 35.*
 26 at reizt] Note 52. 31 *Nolo*] *etc.cf.Ezech. XXXIII, 11.* 34 *In-*
quacumque] *etc. Note 53.*

B,a
(= 369 r.a)

- saluus erit. whon so euere þe sunful || forþinkeþ his sunne. & wilneþ
for to stunten ⁊ a non he schal be saued. ¶ Ne seidest þou not lord.
to þe þeef on Roode. þat euer seþþen he coupe. hedde I. vsed
þeþe ⁊ þat in þe selue day. he scholde ben in blisse. And for no
5 more decert ⁊ but for he kneuz his gultes. And þe for his saueour ⁊
& asked þi Merci. Ne was he put in no delay. to ligge longe in
peyne. But seidest so redily ⁊ wip so mylde steuene Hodie mecum
eris in paradyso. Nart þou derworpe lord. þe Merciable Fader þat
þou liknest þe to. as telleþ þe gospel. ¶ Þat whon so euere þe luper
10 sone. beo he neuer so gulti. & þenkeþ in his herte. to seche þi
Merci ⁊ Anon þou seost him a fer. in þat ilke pouzt ⁊ and earnest
azeynest him. wonderliche swiþe. And er he speke eny word. but in
þe pouzt al one ⁊ so þat hit be studefust. and wil for to rysen. ¶ Þou
fallest a boutte his nekke. and cluppest him. & cussest. wip chere ful
15 blisful ⁊ welcomest him hom. And clepest alle frendes ⁊ and
makest a feste. Slest þe fatte feste calf. for þi sone sake ⁊ and bid
dest hem beo glade. And bliþe blissen wip þe. þat þi sone is foun
den ⁊ þat þou heddest loren. Occurrit filio prodigo videns eum a
longe. And whon þow heng on Rode. preyedest to þi Fader ⁊ for
20 þat ilke traytors þat. dude þe to þe dep. Pater ignosce illum. quia
nesciunt quid faciunt. And hedden alle Merci ⁊ þat hit wolden
asken. And of alle þing. most was þi zernyng ⁊ þat þei wolden eny
wey. þi merci vnderfongen. ⁊ þat Merci is so plentiuous. so redi and
so large. profred and presed ⁊ euer ar men hit asken. For asken hit.
25 ne may me not. ne haue þat ilke grace ! but þou hit specialich.
put hit in vr wille. And zit of alle þinge. þen furstest þou most ⁊
after heor soules. þat merci forsoken. Ne art þou lord vr fader.
And maked vs hast þin eires ⁊ of þi grete blisse. And in þe pater
noster biddest clepe þe so ⁊ and þat we asken of þe. al þat vs likeþ.
30 And þat not luitel ⁊ but al hol. þi seluen. Wip al þat vs nedeþ.
to bodi and to soule. ¶ Hou schulde euere þe child. failen of his

20 illum] r. illis (H.).

S. 1 euere] euer; [þe sunful — wilneþ for] *mis.* 2 [he schal be saued]
mis. 3 [on Roode. þat eue] *r mis.*; seþþen] syþen. 4 [þe selue day]
mis.; scholde] schulde. 5 decert] desert; [but for he k] *new mis.*
6 &] *omit.*; þi Merci. Ne] *mis.*; ligge] lygge. 7 [But seidest so] *mis.*;
redily] redely; steuene] steuen. 8 [paradyso. N] *art mis.* 9 lik] *nest*
þe to. a] *s mis.*; euere] euer. 10 [sone. beo he] *mis.*; þi Merci. ⁊ A] *non*
mis. 11 him] hym; [eornest azey] *nest mis.* 12 him] hym; swiþe]
swiþe; [eny word] *mis.* 13 studefust] studfast; [wil for to] *mis.*;
rysen] risen. 14 [him. & cussest. wip] *mis.*; ful blisful] ful of blysse.
15 him] hym; [clepest alle] *mis.*; frendes] Fryndes. 16 feste] fest (2);
[for þi sone] *mis.*; biddest] bydest. 17 beo] be [wip þe. þat] *mis.*
19 þow] þou; heng] honge; Rode] Roode; preyedest] preydest. 20
þat] þose; dude] duden; illum] illis. 22 þei] þey. 23 vnderfon
gen] vnderfonge; plentiuous] plenteuousse. 24 ar] er. 26 hit] hyt;
haue] hauen; specialich] specialiche. 26 þinge] pinges; furstest] pur

vus erit; whensoever the sinful man repents of his sin and desires to desist, he shall anon be saved. Did You not say, Lord, to the thief on the cross, who, ever since he was able to do so, had committed theft, that on that selfsame day he should be in bliss and for no more desert than that he confessed his sins and acknowledged You as his Saviour and asked Your mercy? Nor was he kept in doubt as to lying long in suffering, but You said so readily in such a kind voice: *Hodie mecum eris in paradiso*. Are You not, dear Lord, the merciful father to whom You compared Yourself, as the gospel says. That whensoever the wicked son, be he ever so guilty, thinks in his heart to seek Your mercy, You at once see him afar in that very thought and run towards him exceedingly swiftly and, before he speaks a word, albeit only in thought, if only it is steadfast and strives to rise up, You fall upon his neck and embrace him and kiss him with a very blissful face and welcome him home; and call all the friends and prepare a feast; kill the fat feast-calf for Your son's sake and entreat them to be glad and cheerfully to rejoice with You, because Your son has been found, whom You had lost: *occurrit filio prodigo videns eum a longe*. And when You hung on the cross You prayed to Your Father for those very traitors who put You to death: *Pater ignosce illis quia nesciunt quid faciunt*; and all obtained mercy who would ask for it. And of all things was greatest Your yearning that they should in any case receive Your mercy. That mercy is so abundant, so ready and so copious, always offered and thrust upon people before they ask for it. For we cannot ask for it, nor obtain that very grace, unless You put it specially in our will. And still above all things You thirst most after the souls of those who have refused mercy. Are You not, Lord, our Father and have You not made us Your heirs to Your great bliss? And did You not ask us in the *Pater Noster* to call You so and that we should ask of You all that is pleasing to us, and that not little, but wholly Yourself with all that we need for our bodies and souls? How should ever the child fail

stest. 27 forsoken] forsoke. 31 schulde] schuld; euer] euer; child] childe; failen] faylen; his] hys.

5 he kneu] *Note 54.* 7 Hodie] *etc. cf. Luc. XXIII, 43.* 9 ff. as telleþ þe gospel.] *cf. Luc. XV, 11 ff.* 13 and wil] *Note 55.* 18 Occurrit] *etc. cf. Luc. XV, 20.* 20 Pater] *etc. cf. Luc. XXIII, 34.*

askyng ⁊ anentes such a Fader þat muchel more louep þe child.
 þen he dop his owne bodi ⁊ or deep þe child him seluen. Nay
 sikerliche nay. ne may he neuer faylen of þat. or better þefore ⁊
 but gif hit beo mis asked. ¶ And al beo þou vr Fader. Lord in
 5 persone. Of þe Fader þou art bicomē vr broþer. in persone of crist ⁊
 vr Iuge & vr domes mon. þat al þe world schal demen ⁊ art bi
 comen vr broþer. of flesch and of blod. ¶ And seist derworpe lord.
 þorw þe prophete. as fader al ful of loue. wordes so swete. Numquid
 potest mater obliuisci filij vteri sui ⁊ si illa obliuiscatur. ego non
 10 obliuiscar tui. ¶ Þou 3 þe moder mizte forzetē. þe child þat heo
 bar ⁊ þou ne maizt forzite mon. þat wole to þe callen. But seist þat
 al þi likynge. & al þi delices ⁊ euer is wiþ vs for to wone. and dwelle
 wiþ mon. Salomon. Delicie mee esse cum filiis hominum.

15 **A** Þou Blisful moder. þat art vr oune Moder. þou ne askest
 neuer wreche. of no monnes sunnes ⁊ But were þe gult neuer
 so gret. ne sunnes so monye. askest ay merci. wiþ moderliche reupe.
 And þefore bi come þou Ihesu cristes moder ⁊ & moder of sun-
 fole. to bringen hem to grace. ¶ How scholde I. desafyen. to fallen
 in 3or grace ⁊ þat am 3ou boþe so sibbe. 3oure sone and 3or
 20 broþer. And þou lord my Iuge ⁊ and myn oune broþer. ¶ And þou
 ladi my Moder ⁊ and my Iugges Moder. And of þe selue Iuge ⁊
 asignet to my counseil. to be nyn Aduocatrix. beo fore him in þe
 dom. ¶ Wher may be grace. gif heer beo reddour ⁊ or eny hope
 founden. gif hit heere fayle. Hou scholde I. euer dreden. to fynden
 25 alle fauour ⁊ and vnmete merci. bi fore so sib a Iuge. ¶ Þat haueþ
 me so frendly. gif þat I. seche merci. while tyme is of merci. bi tauzt
 so leof an helpe. ¶ Who schal my cause sauen. gif heo ne may
 suffisen þat hap hit undertaken. þat and alle suche. And hap hit
 of offyse. for sunfol to causen ⁊ and is þe Iuge hire owne ⁊ to for-
 30 þeren al hir wille.

22 nyn] *r. myn* (H.).

S. 2 him] hym. 4 mis] mys. 5 bicomē] bycome. 6 bi comen]
 bycomen. 7 flesch] flesche. 10 mizte] myht. 13 Salomon]
 Salomo. 15 sunnes] synnes; were] weere; gult] gulte. 16 sunnes]
 synnes; ay] aye. 17 sunfole] synful. 18 bringen] brynge. 21
 ladi] lady; Iugges] juges. 22 be] ben; nyn] *omit.*; beo fore] before;
 him] hym. 23 dom] dome; heer] here; beo] be. 25 sib] sibbe.
 26 frendly] fryndly. 28 suche] such. 29 sunfol] synful; hire owne]
 hir oune. 30 hir] hyr.

8 Numquid] *etc. cf. Isaias XLIX, 15.*

13 Salomon] *cf. Prov. VIII, 31.*

to obtain his request with such a father, who loves the child much more than he does his own body, or the child does himself? No truly not, he can never fail to obtain that or something better for it, unless it is asked in a wrong way. And though You are our father, Lord, in the person of the Father, You have become our brother in the person of Christ, and though our judge and our deemster, who will judge the whole world You have become our brother in flesh and blood. And You say, dear Lord, through the prophet, as a father all full of love, words so sweet: *numquid potest mater oblivisci filii uteri sui et si illa obliviscatur ego non obliviscar tui*; though the mother might forget the child that she bore, You cannot forget the man who desires to call to You. But You say that it is for ever all Your pleasure and all Your delight to live with us and to dwell with man; Salomon: *deliciae meae esse cum filiis hominum*.

Ah You, blissful Mother, You are our own mother. You never ask punishment for anybody's sins. But if the guilt were ever so great or the sins so many, You always ask mercy with motherly compassion. And therefore You became the Mother of Jesus Christ and the mother of the sinners in order to bring them to grace. How should I despair of passing into Your favour, who am kin to both of You, Your son and Your brother? And You, Lord, are my judge and my own brother and You, Lady, my mother and my judge's mother and by the same judge appointed my counsel, to be my advocate before Him at the last judgment. Where can mercy be, if here is severity, or where can any hope be found, if it is not here? How indeed should I fear to find favour and immeasurable mercy before a judge who is so closely related to me, who is so friendlily disposed towards me, if I seek mercy while there is time for mercy, and when I am entrusted to so dear a help? Who will save my cause, if she may not suffice, who has taken it in hand, mine and all similar causes, and whose office it is to plead the cause of the sinful and who is judge by herself fully to further her will.

18 desafyen] *Note 56.*
29 causen] *Note 59.*

22 counseil] *Note 57.*

26 bi tauzt] *Note 58.*

þEnk on þi Caytyf. lord God almihti. And pou his Mylde
 Mooder. þat ben so ful of Merci. Pow Lord Fauerynde. And
 pou ladi be sechinde. let me neuer faylen. þat I. Merci ne fynde.
 Or elles sei me where. is eny of more Merci. and more mihtful þen
 5 3e. and largore of grace. ¶ Pat in 3our defeaute. whon 3e me for-
 saken. schul my neode beeten. and graunten my bone. ¶ But siþen
 onliche in ow & in non noþer. Is welle of alle Merci. þat euermore
 flowep. For þat muchel Merci. clanse my soule. and wasch hit of.
 þat fulpe. þat hit is fuyled wip. ¶ Pat I þorw or grace. a skape þat
 B, b 10 wreche. þat is me worpiliche. | for gult of my dedes. And schild
 me from þat serwes nou and euer more. þat beþ to þe dampnede.
 greyþed in helle. þat I. wip alle þo þat ben. blisful in heuene. may
 ow boþe blessen. ay wip outen ende Amen.

15 I Hesu my derworþe lord. Ihesu myn oune Fader. Swete Ihesu
 heuene kyng. Mi druri my derling. Mi deoring Mi louyng. Myn
 hony brid. My sweting. Myn hele. & myn hony ter. Min hony lyf.
 Min halewy. Swettore art pou. þen hony or Milk in Mouþe.
 Meode Mep or pizement. maad wip spices swete. Or eny lykinde
 licour. þat ou3wher may be founden. Ho ne may loue lord. þi
 20 leoue lofsum leore. what herte is so ouer hard. þat ne may to
 melte in þe monyg of þe. loueliche lord. And ho ne may loue þe
 swete Ihesu. For in wip þe selue aren. alle þinges gedered. þat
 euer may maken eny mon. loueworþ to oper. ¶ Feirnesse. louesum
 leor flesch whit under schroud. makeþ mony mon beo bi loued. and
 25 þe more deore. Summe freodam & largesse. þat leuere is mens-
 keliche to 3iuen þen quedliche. to wip holden. ¶ summe wit. and
 wisdam. and hap of þe world. ¶ Summe miht and strengþe. to
 ben kud kene in fiht. his riht to defenden. ¶ Summe nobleye. &
 hendelek. and gentrise of kuynde. ¶ Summe gret cortesyne. and
 30 loples leetes. ¶ Summe mylde. and Mekenesse. & deboner herte.
 wip swete louereden. and godliche dedes. ¶ And 3it ouer alle
 þeose. kuynde mest sibbe frendes. vchon louen oper. Now my

21 monyg] r. monyng. 32 kuynde mest] r. kuynde *maas* mest.

S. 1 almihti] almyhti; Mylde] milde. 2 Mooder] moder; þow] þou.
 3 be sechinde] bysechinde. 4 sei] say; mihtful] myhtful. 7 ow]
 3ow; noþer] oper; alle] al. 8 clanse] cause. 11 beþ] beoþ; damp-
 nede] dampned. 12 greyþed] grayþed. 13 ow] 3ow. 15 heuene]
 heuen; druri] drewri; deoring] deoringe; louyng] louyng. 17 halewy]
 halewey; Swettore] swettor; Milk] Milke. 18 pizement] pyment;
 maad] made; lykinde] likyng. 19 licour] lycour; Ho] who; loue]
 leoue; þi] þin. 20 leoue] *omit.*; herte] hert. 21 monyg] monyng;
 ho] who. 23 loueworþ] worthe. 24 whit] wt; beo] be. 27 hap]

Think of Your poor wretch, Lord, God Almighty, and You, His gentle Mother, who are so full of mercy. With You, Lord, indulging me and You, Lady, pleading, let me never fail to find mercy, or otherwise tell me where there is anybody with more mercy and more powerful than You and more liberal in grace, who, when you fail me, when You forsake me, will supply my needs and grant my request. But since only in You and in no other is the well of all mercy that is always flowing, for that great mercy, cleanse my soul and wash it of that filth with which it is soiled. May I through Your grace escape that punishment which I deserve for the guiltiness of my deeds; and shield me from those sufferings, now and always, which are prepared for the damned in hell, that I with all those who are blissful in heaven may bless You both ever without end. Amen.

Jesus, my dear Lord, Jesus my own Father, sweet Jesus, King of heaven, my love, my darling, my beloved, the object of my love, my honey-bird, my dear one, my health and my nectar, my sweet life, my balm, sweeter are You than honey or milk in the mouth, than mead, meeth or piment prepared with sweet spices, or any delicious liquor that may be found anywhere. Who would not love, Lord, Your dear beautiful face? What heart is so over-hard that would not melt away in the remembrance of You, dear Lord? And who would not love You, sweet Jesus? For within You are all things gathered that may ever make any man worthy of another's love. Fairness, beautiful face, white flesh under clothes make many a man beloved and the more dear. Some generosity and liberality which prefers giving honourably to withholding wickedly; some prudence and wisdom and worldly prosperity; some power and strength to be known as brave in fight to defend his right; some state and courtesy and gentility; some great urbanity and blameless manners; some mercy and humility and a mild heart with sweet affections and pious deeds. And yet more than all these (qualities) kinship makes most closely connected relations love one

happe; miht] myht. 28 ben] be; riht] right. defenden] defende.
 29 gentrise] genterise; cortesye] cortesie. 31 godliche] goodeliche.
 32 vchon] vche.

25 Summe freodam . . .] *Note 60.* 28 kud kene] *Note 61.* 32 kuyn-
 de mest] *etc. Note 62.*

derworpe loue.my swete lyf.my lykyng. my louelichest leof.myn
 herte and myn halewy.Mi longyng. Mi mournyng.Mi soule swet-
 nesse.pou art lufsum of leor.mi swete Ihesu.þow art also schene.
 þat alle Angeles lyf.is to bi holden ⁊ þi loueliche face. ¶ For þi leor
 5 is so briht. and vnmete lofsum.þat zif þe for wariede.þat wallen
 in helle.mihten hit wip eȝen and loken þer onne ⁊ al þat pyninde
 pich.þat þei wallen Inne ⁊ ne wolde hem þinke.bote a softe baþ.
 baþinge. ¶ For zif hit so mihte beo.derworpe lord.Leuere hem were
 euer more.in wo forte dwelle.And on þi lofsum leor euer more to
 10 loke ⁊ þen in alle blisse ben.euer wip outen ende.and of þat briȝt
 blisful leor.for gon þat swete sihte. ¶ Pou art so schene & so briht.
 þat þe sonne weore desk ⁊ zif hit to þi blisful leor.mihte ben
 I.euenet. ¶ zif I.wolloue eny mon.for his feirnesse ⁊ for soþe
 derworpe lord.I wol loue þe.Mi leoue blessedede lord.Moder sone
 15 feyrest ⁊ of all þing swetest.founden in tast. ¶ A swete Ihesu gode
 leof.let me beo þi seruauant. And lere me for to loue þe.louynde
 lord.þat onliche þe loue of þe.be euer al my likyng.Mi zeornyng
 Mi longyng.Mi pouȝt and al mi worching Amen. ¶

20 **B**Ote my swete lord.for þat sibbe frendes ⁊ kuyndeliche loueþ
 hem.vchon to oper. ⁊ pou clopedest þe wip oure flesch.Mon
 boren of wommon.pou toke of hire swete flesch.wip outen hire
 wemmyng.monkuynde follich.to þole.al þat mon mai þole.and
 don al þat mon doþ ⁊ wip oute synne one.And bi com vr broþer
 of Fader and of Mooder ⁊ to maken hol vn beden.bi twenen vs
 25 alle. ¶ Who is þenne.þat ne may.& ouȝte to be kuynde ⁊ to louen
 his oune broþer.of flesch and of blod. ¶ Nou my swete Ihesu.my
 derworpe broþer.My sibbe kun.haue I.leeued ⁊ for þe loue of þe.
 And þeiȝ heo me forsaken.ne reccheþ me no þing ⁊ whiles þat
 I.may haue þe.al one for hem alle. ¶ For zif I.þe haue ⁊ what
 30 scholde I.more asken.I.nouȝ þat me need is.ne may me frendes
 lakken.pou art me more þen Fader more þen Moder. Broþer or

6 mihten hit wip eȝen] r. mihten hit *seon* wip eȝen (H. inserts *se*). 30
 I.nouȝ] r.I.ouȝ (H.).

S. 1 lykyng] likyng; louelichest] loueliche. 2 halewy] halewey;
 mournyng] mornyng; swetnesse] swetenesse. 4 leor] leore. 5
 briht] briȝt; lofsum] lufsum. 6 onne] on; pyninde] pynynde; pich]
 piche. 8 so mihte beo] myh so be (*there is a very small hole after*
myh); were] weore. 9 forte] for to; lofsum] lufsum; leor] leore.
 11 leor] leore; sihte] siht; briht] bryȝt. 12 sonne] sunne; mihte]
 miht. 14 Mi] My; blessedede] blessed. 15 gode] goode. 16 beo]
 be; lere] leere. 17 onliche] onlyche; likyng] lykyng. 18 longyng]
 louyng. 21 boren] born.; hire] hyr (2). 22 follich] fulliche; mai]

another. Now my dear love, my sweet life, my delight, my most beloved darling, my heart and my balm, my longing, my care, sweetness of my soul, You are beautiful of face. My sweet Jesus, You are altogether so beautiful that the life of all the angels consists in beholding Your fair face. For Your face is so bright and exceedingly beautiful that if the cursed seething in hell could see it with eyes and look at it, all that tormenting pitch in which they seethe, would seem to them only the taking of a mild bath. For if it were possible, dear Lord, they would rather always be in suffering and always look at Your beautiful face than ever without end be in perfect bliss and forego that sweet sight of that bright happy face. You are so lovely and so bright that the sun would be dim, if it could be compared to Your blissful countenance. If I will love anybody for his fairness, truly, dear Lord, I will love You, my dear blessed Lord, fairest son of a mother, found sweetest of all things in taste. Ah sweet Jesus, dear love, let me be Your servant and teach me to love You, loving Lord, that only the love of You be ever all my liking, my yearning, my longing, my thought and all my labour. Amen.

But my sweet Lord, since blood-relations naturally love one another You clothed Yourself with our flesh, man born of woman, without injuring her, You took of her sweet flesh human nature to suffer fully all that man may suffer and do all that man does, only without sin, and became our brother by the the same father and mother, to restore peace unasked between us all. Who is then the man that does not and ought not to by nature to love his own brother of flesh and of blood? Now, my sweet Jesus, my dear brother, I have left my kinsmen for the love of You and although they forsake me, nothing is of interest to me as long as I may have You alone instead of them all. For if I have You, what should I ask more? I possess what I want, I cannot feel the lack of relations. You are more to me than father, more than mother, brother or sister or any worldly relation. They

may. 23 wip oute] wipouten; bi com] bicom. 24 Mooder] moder.
 25 penne] pen. 26 Nou] Now. 27 leeu'd] leued. 30 scholde]
 schulde.

7 a softe bab bapinge) *Note 63.* 21 pou toke] *etc. Note 64.* 24 to
 maken hol] *Note 65.* 25 ouzte to be kuynde to louen] *Note 66.* 30
 ne may me frendes lakken] *Note 67.*

ccccxxvij A,a
(= 369 v.2)

suster.or eny worldliche frend.nouzt aren hem to telle.azein þe al
one.A.swete Ihesu.Mi derworþe broþer ⁊ of flesch and of blod.of
fader & of Moder. ¶ Mi swete derworþe lord let me beo þi seruaunt.
& teche me forte loue þe.benyngne lord ⁊ þat onliche þe loue of
5 þe. beo al my likyng. ¶ Wel artou swete.and louelich ouer alle. For
in þe one is founden.þe pris of alle beute.þe pris of al richesse.of
loue and of largesse.of wit & of wisdam.of miht and of strengþe.
In þe is pris of sibreden.& of alle frendschupe.of al loueliche þing.
þat mon may wiþ loue ben.But ouer al oper þing.þat makeþ þe
10 so louelich.& so loueworþ to me.my derworþe lord vnmete more.⁊
þin ouerharde hurtes.þi schome and þi woundes.þi pyne & þi
passiouns þi deore deþ on Roode.þat was so schendful for me.Heo
asken al hol my loue.and reuen al myn herte.A swete Ihesu leoue
lyf.let me beo þi seruaunt.and lere me forte loue þe.louynde
15 lord ⁊ þat onliche þe loue of þe. beo ll euer al my likyng.Mi
geornyng.and my longyng.my pouzt & al mi worching Amen. ¶

BOte moni for richesse.lemmon cheoseþ.For eueriwher mai
men.wiþ catel loue chepen. ¶ Bot is þer eny ricchore þen
pou.my leue lyf my lemmon ⁊ þat richeliche regnest.in heuene &
20 in eorþe.⁊ Pou art kud cayser.þat al þis world weldeþ.For as þe
prophete seiþ ⁊ Daudi in his psalme.Domini est terra & plenitudo
eius.⁊ Þin is þe eorþe ⁊ and al þat þer in woneþ.⁊ þin is þe heuene ⁊
and al þat þer in lyueþ.⁊ þin is al þe wyde world ⁊ and al þat þer
is inne. ¶ Al is þin my swetyng.and al þow wolt hit zeue me ⁊ zif
25 I. wiþ al myn herte.al one wol þe.⁊ But pou lord þi seluen.art wiþ
outen ende. vnmete more worþ ⁊ þen ben alle peose.⁊ þerfore
wol I.loue þe.my leuelyf my deore ⁊ and al one for þi loue.alle
þinges leten.þat mihte myn herte.from þi loue leden.or ben
encheson þer of.to louen þe þe lasse.

S. 1 frend] frende. 2 Mi] my. 3 Mi] My. 4 forte] forto; 5
beo] be; swete] lord *add.*; louelich] loueliche. 6 pris] prise; al] alle;
richesse] riches. 10 louelich] loueliche. 11 woundes] wunden.
12 passiouns] passioun. 14 lyf] lif; beo] be; lere] leere; forte] for to;
louynde] louynd. 15 beo] be. 16 mi] my. 17 moni] mony;
richesse] riches; eueriwher] euerwher; mai] may. 18 ricchore] richer.
19 lemmon] lemon; heuene] heuen. 24 is] ys; þow] pou; zeue] zue.
25 wiþ] *omit*; wol] zue *add.* 26 vnmete] vnmete; worþ] worþi.
28 mihte] miht; myn] my; herte] hert; from] Fro.

1 nouzt aren hem to telle] Note 68. 9 þat mon may wiþ loue ben]

do not count anything in comparison with You alone. Ah sweet Jesus, my dear brother of flesh and of blood by the same father and mother, my sweet dear Lord, let me be Your servant, and teach me to love You, benign Lord, that the love of You alone be all my delight. You are indeed sweeter and dearer than everything, for in You alone is found the acme of all beauty, the acme of all wealth, of love and of generosity, of prudence and of wisdom, of power and of strength. In You is the acme of kinship and of all friendship, of every lovable thing that a man may be in love with. But over and above every other thing that makes You so lovable and lovable to me, my dear Lord, exceedingly more, Your over-cruel torments, Your humiliation and Your wounds, Your pain and Your agony, Your precious death on the cross, which was so disgraceful for me. They ask my love undividedly and take forcibly possession of my whole heart. Ah sweet Jesus, dear life, let me be Your servant and teach me to love You, loving Lord. May the love of You alone be ever all my delight, my yearning and my longing, my thought and all my labour. Amen.

But many choose a lover for wealth, for everywhere one can buy love with wealth. But is there anyone richer than You, my dear life, my lover, who richly reign in heaven and on earth. You are the famous ruler who governs this whole world, for as the prophet David says in his psalm: *Domini est terra et plenitudo eius*: Yours is the earth and all that dwells in it, Yours is heaven and all that lives in it, Yours is the whole wide world and all that is on it. All is Yours, my beloved, and You will give it me altogether, if I with all my heart only want You. But You Yourself, Lord, are endlessly and immeasurably more worth than all these. Therefore will I love You, my dear life, my darling, and for Your love alone forsake all things that might lead my heart from Your love or be a cause to love You less.

Note 69. 21 *Domini est terra*] *etc.cf.Ps.XXIII, 1.* 24 *3if I.wip al myn herte*] *etc. Note 70.*

BOte what is Richesse worþ.or mucho forto welden.þer wip
 outhen largesse.freodam lakkep.¶ And ho is freore þen
 pou.or largore of zifte.þat furst madest al þis world ⁊ and ziue hit
 to my wille.⁊ þow zeue me such lordschupe.ouer alle þi schaftes ⁊
 5 And putttest vnder my feet.al pat þou schope.But I.hit wikked-
 liche fordude.þoru my foule synnes.And þou for þi freodam.ʒaf
 for me þi selue.⁊ to leese me from þraldam.þat I.was put inne.¶ zif
 I.eny þenne wole.for largesse louen ⁊ þe al one wol I.louen. swete
 Ihesu.⁊ For opere þat ben large men.and corteis I.kudde ⁊ ʒiuen
 10 of heore goodes.after þat hem lykep.⁊ But þou sweete Ihesu.
 largest of alle.ne zeuest not one of þi good.to wouwe wip þi
 lemmon.bote to ziue þi self for me.in prys of my soule ⁊ þat þin
 owne herte blood.ne woldest not wip holden.⁊ So derworpe
 dreweri ne so deore zifte ⁊ ne ʒaf neuer in þis world.lemmon to
 15 oper.And also þat þou for me.ʒaf so þy seluen. þou hast me hizet
 to þe.and ʒaf me al þi seluen.to sitten on þi riht hond ⁊ coround
 in þi riche.wip euerlykynde. loue.to regnen in blisse.¶ Who is
 þenne largore.þen pou art of zifte.or so loue worpi.swete Ihesu ⁊
 wher may me eny loue.so worpiliche setten.whose secheþ eny
 20 þing.þat eny loue askep.¶ As on þe my lemmon.þat art loue
 welle ⁊ and ʒeldest alle þat þe louen.wellynde stremes.A swete
 Ihesu &ca.

But largesse is luyte worþ.And luyte loue worpi.þat riht rulynde
 wit.and wisdam wonte.⁊ zif I wol eny þenne loue.for wit
 25 or for wisdam ⁊ þen wol i loue swete Ihesu ⁊ for þi wit is wonder-
 ful.and wip outhen make.¶ Pou art wisdam i clept.And wit of þi
 fader.For he þorw þat wisdam made.boþe heuene and eorþe ⁊ and
 als his swete willes was.al þis world wrouzte⁊ Schop þe sonne and
 þe sée.and alle maner schaftes ⁊ and al he dihte wonderliche.as
 30 hit best sernede.⁊ In wip þe my leue lyf.is welle of alle wisdam.
 þat haþ so wonderliche wit.sprad so wyde where.⁊ Al þat is.and

25 þen] *r. þe* (cf. 1.8).

S. 2 ho] who. 3 largore] larger. 4 zeue] ziue. 5 hit] hyt.
 6 fordude] fordud; þoru] þorw. 8 þenne] þen. 9 opere] oper;
 corteis] curteys. 10 þat] *mis.*; lykep] likeþ; [Ihesu. la]rgest *mis.*
 11 zeuest] ʒiuest. 13 blood] blod; wip holden] withholden. 14
 dreweri] drury; deore] dere. 15 þy] þi. 16 sitten] sitte; riht]
 riȝt; coround] coroned. 17 euerlykynde] euerlikynde. 19 me] i;
 eny] any; worpiliche] worpily. 23 is] ys; luyte] (2) luytel; rulynde]

But what is it worth to have wealth or to rule over a great area, where without liberality generosity is lacking? And who is more generous or more liberal in giving than You, who first made this whole world and put it at my disposal? You gave me such lordship over all Your creatures and put all that You have created under my feet. But I spoiled it wickedly through my foul sins. And out of Your generosity You gave Yourself for me to deliver me from the thralldom that I had been put in. If then I should want to love anybody for the sake of liberality, I will love You alone, sweet Jesus. For others who are liberal men and known to be courteous give of their goods so much as pleases them. But You, sweet Jesus, most liberal of all, give not only of Your goods to woo Your lover with, but You give Yourself for me, as the price of my soul, so that You would not withhold Your own heart's blood. So dear a love-token, so precious a gift did never lover in this world give to another. And besides that You gave Yourself thus for me, You have lifted me up to You and gave Yourself altogether for me, to sit on Your right hand, crowned in Your kingdom, with ever pleasing love to reign in bliss. Who is then more liberal in giving than You are, or so worthy of love? Sweet Jesus, where may a man who seeks anything that requires love, bestow his love as worthily as on You, my love, who are the spring of love and give it to all who love You in welling streams? Ah sweet Jesus etc.

But liberality that lacks right-guiding wit and wisdom, is of little value and worthy of little love. If then I will love anybody for wit or for wisdom, I will love You, sweet Jesus, for Your wit is marvellous and matchless. You are called wisdom and wit of Your Father, for through that wisdom He made both heaven and earth, made this whole world according to His sweet will. He made the sun and the sea and all kinds of creatures and all He accomplished wonderfully, as it seemed best. Within You, my dear life, is the spring of all wisdom, which has spread such wonderful wit far and wide. All that is and ever was and ever

ruled. 26 i clept] i cleped. 27 he] *omit.* 28 als] al(s erased); his] hys; willes] wille (final letter erased); wrouȝte] wroȝt; Schop] Schope. 29 sée] see. 30 semede] semed.

11 to wouwe wiȝ ȝi lemmon] *Note 71.* 12 to ȝiue] *Note 6.*

Westra

3

euer was.and euer schal be tyden ⁊ al hit is be fore hond.to þi wit
 knowen.= Ne may þer wip.no wisdom.in al þis world be founden.⁊
 bute hit of þat welle.of þi wit streme.¶ A swete Ihesu swete lef.
 swettest ouer alle ⁊ gif me wit to loue þe.let me beo þi seruaunt.
 5 þat I.euere serue þe.and teche me forte qweme þe.louynde lord ⁊
 so þat onlich þi loue be euer al my likyng.

Bote many mon for strengþe.and many for his hardischepe.
 is ofte muchel i leten of ⁊ and loued and honoured. And is
 eny so hardi.so bold.and so douhti.as þou art my leue lyf founden
 10 in a say.⁊ Nay forsoþe swete lef.þou berest þe pris of alle ⁊ for þow
 þi self al one.ne drestdest not þyn oune bodi.to fihten azeyn alle ⁊
 þe deuelen of helle.= þe wꝛuche of hem alle.so is lest lodlich.miꝛ-
 te he him schewen to þe makyng þat he is. alle scholde ben a gast
 and gysen of him one.= For no mon mihte him i seo.and in his
 15 wit wone ⁊ but gif þi grace special baldest his herte= þou art zit
 þer wip so vnymete mihti.þat wip his deore hondes nayled on
 Roode.⁊ þou bounde helle dogges. and raftes hem heore preye
 þat þei faste helden for Adames sunne.= And as a kene kempe.
 robbedest helle ⁊ and laddest out þi deore léef.þat is monnes
 20 soule.to þi brizte boure ful of all blisse ⁊ to wonen in þi cluppyng.
 euer wip outen ende.¶ And perfore gif me lykeþ stalworþe
 lemmon.⁊ louen þenne wol I.þe louely Ihesu.þat art al mihti.and
 strengest of alle.= Strengþe me to loue þe.þat al my feblesse maizt.
 strengþen at þi wille.= And wip þin heizge hardinesse.bi niztes and
 A,b 25 bi | dayes. azeyn my wiperwines.bolden mi soule.A.swete Ihesu
 miꝛti leof strengest of alle ⁊ strengþe me to loue þe.let me beo þi
 seruaunt derworþe lord.&ε~.

Noble men and gentil.and of heiz kuynde ⁊ many wimmen
 leeten menske forte loue.A.swete Ihesu Merci.on what herre
 30 mon ⁊ mai I.sette my loue.gif þat I.þe lete.= wher is eny gentilore.

15 baldest] *r.balde.* 16 his] *r.þi.*

S. 1 euer]^a euere; be tyden] bityden; hit] hyt; be fore] bifore. 5 forte]
 forto; louynde] louynd. 6 euer] *omit.* 7 Bote] But. 9 hardi]
 hardy; douhti] douzti. 11 þyn] þin; bodi] body. 12 deuelen]
 deuellen; wꝛuche] whuch; lest] left; miꝛte] miht. 13 him] hym;
 scholde] schulden. 14 him] (2) hym; mihte] miht; i seo] seo; his]

will happen, it is all known to Your mind beforehand. In all this world there cannot be found any wisdom besides that, unless it flows from that spring of Your mind. Ah sweet Jesus, sweet love, sweetest above all, give me knowledge to love You. Let me be Your servant, that I always serve You, and teach me to please You, loving Lord, so that Your love alone be always all my delight.

But many a man is often much thought of and loved and honoured for strength and many a one for his courage. And is there anyone so courageous, so bold and so brave as You, my dear life, are found in a trial? Certainly not! Sweet love, You bear away the prize of all. For You Yourself alone did not dread to fight with Your own body against all the devils of hell. If that one of them all who is least horrible, should show himself in his real shape, all would be aghast and shudder at him alone. For nobody could see him and keep his wits, unless Your special grace embolden his heart. You are moreover so very powerful that with Your precious hands nailed on the cross You bound the hell-hounds and robbed them of their prey, which they held fast on account of Adam's sin. And as a valiant warrior You robbed hell and led out Your dear love, that is to say: man's soul, to Your bright bower, full of all bliss, to live in Your embrace always without end. And therefore, if a trustworthy lover pleases me, I will love You, sweet Jesus, who are almighty and strongest of all. Strengthen me to love You, who can strengthen all my feebleness at Your will and embolden my soul against my enemies with Your supreme boldness by night and by day. Ah sweet Jesus, mighty love, strongest of all, strengthen me to love You, let me be Your servant, dear Lord etc.

Many women think it an honour to love men of high position and of high birth. Ah sweet Jesus, mercy! On what nobler man can I bestow my love, if I leave You? Where is anyone of higher

hys. 15 baldest] haldest; herte] hert. 18 faste] fast; sunne] synne.
 19 lééf] leef. 20 briȝte] briȝt. 21 lyke] likeþ. 22 penne] pen;
 al mihti] almyhti. 24 niȝtes] nyȝtes. 25 bolden] holden; mi] my.
 26 miȝti] mihti; let] & let; beo] be. 28 gentil] gentel. 29 forte]
 for to. 30 mai] may; gentilore] gentelour.

11 þyn ounē bodi. to fihten] *Note 72.*

19 þat is monnes soule] *Note 73.*

þen þi self founden. þou art þat ilke kynges sone. þat þis world
weldep. And kyng wiþ þi Fader. kyng of alle kynges and lord al
mizti. lord of alle lordes. And zit art þow ouer þis. boren of mylde
Marie. Of Dauides kunreden þe kyng of Abrahames blod. Of herre
5 cunreden þen þou art. nis non vnder sonne. Louen wol I. þenne
þe. swete Ihesu. as þe gentileste leof. þat euer was in eorpe. þat
neuer was no lac. ne last wiþ I. founden And þat com þe nomeliche.
of kuynde of þi fader. Of whom is al gentilrie and cortesy
sprongen. Let me be þi seruaunt gentil and hende. And lere me
10 forte loue þe my derworpe lord. so þat in þe loue of þe. my lyking
and my loye. wiþouten eny oþer mong euer be rooted fast. ¶

Mekenesse and myldeschupe. are swete loue tacches. And
makeþ ofte mony mon. leof and dere. and þou Ihesu my
leoue leof. for þi muchele Mekenesse. as witnesseth holi writ. to
15 lomb were þou euenet. For a zeyn alle schomes & serwes. þat men
duden þe. neuer ne opnedest þou þi moup. to grucchen a zeyn.
And zit to eken al þat. al þe schome & sunne. þat synful wrecches
of þis world. vche day recheles. don a zeyn þi godhed. as þou no
god newere. ¶ Þou poledest al myldelich. and takest hit lihtlich.
20 ne takest hit not sodeynlich. wreche of vr gultes. But þow þi
muchele myldeschupe. a bydest vs longe. euer sechinde loue. &
beodyng of grace. And þefore my lemmon. my loye & my blisse.
euer glad mai I ben. & blisful to wisse. þe false murpes of þis
world. to leuen & misse. & euer resten in þe to cluppen & cusse. A
25 swete Ihesu my leoue leof. my loueliche lemmon. Mi derworpe
derlyng. Mi soule swetnesse. ¶ Þreo foos fihten. a zeynes me faste.
þe flase world. And my flesch. þe þridde is þe deuel. ¶ Þe world to
make me fals. and tollep me to þefþe. ¶ Mi flesch to mony fulpes.
of vntounes lustes. ¶ Þe deuel wiþ his sleihpes. And wiþ his
30 queynte crokes. to trappe me lopliche. to drawe me to helle. And
for I. was so ouer arwh. and wok of my selue. þei be segede me. and

20 ne takest hit] *omit* hit (H.). 27 flase] *v. false* (H.).

S. 2 al mizti] almyhty. 3 þow] þou. 4 Dauides] Daudus; kun-
reden] kunraden. 6 gentileste] gentelest. 8 gentilrie] genterise;
cortesy] curtesy. 9 seruaunt] seruant. 10 forte] forto; lord] lorrð;
lyking] likyng. 11 rooted] roted; fast] faste. 12 Mekenesse] Me-
kenes; myldeschupe] mildeschupe; are] aren. 13 makeþ] maken;
ofte] oft; dere] deore. 14 muchele] muchel; witnesseth] witness.
16 opnedest] openedest; moup] moupe. 17 sunne] synne. 19
newere] ne weore; myldelich] myldeliche; lihtlich] lihtliche. 20 so-
deynlich] sodeynliche. 21 muchele] muchel; a bydest] abidest; se-
chinde] sechind. 22 beodyng] bydyng. 23 flase] fals. 24 misse]

rank than You to be found? You are the son of the very king who rules this world, and king with Your father; king of all kings and lord almighty; lord of all lords. And in addition to this You were born of Mary mild, off-spring of David, the king of Abraham's blood. Of higher descent than You are is nobody under the sun. I will then love You, sweet Jesus, as the noblest lover that ever was on earth, in whom was never found either fault or vice. And all this nobility specially came to You through the nature of Your Father, of whom all nobility and courtesy has sprung. Let me be Your servant, noble and courteous, and teach me to love You, my dear Lord, so that in the love of You my delight and my joy, without any other mixture, be for ever firmly rooted.

Meekness and kindness are sweet characteristics of love and often make many a man acceptable and dear. And You, Jesus, my dear love, were for Your great meekness, as the Bible testifies, compared to a lamb. For against all the wicked things and afflictions that men did to You, You never opened Your mouth to complain. And in addition to all that, You bore all the disgrace and sins that sinful wretches of this world recklessly commit against Your deity every day, as if You were no God, quite resignedly, and bear it lightly, and You do not immediately take revenge on us for our sins, but through Your great kindness suffer us long, always in search of love and of prayer for grace. And therefore, my love, my joy and my bliss, I may assuredly always be glad and blissful to abandon and to go without the false delights of this world and ever to rest in embracing and kissing You. Ah sweet Jesus, my dear love, my sweet lover, my dear darling, sweetness of my soul, three enemies fiercely fight against me: the false world and my flesh; the third is the devil. The world to make me treacherous and incite me to theft; my flesh to allure me to indignities of wanton lusts; the devil with his wiles and with his cunning tricks to ensnare me hideously, to draw me to hell. And because I was so overtimid and weak

mysse; [& euer — Ihesu] *omit.* 26 derlyng] derling; [soule] *mis.*;
 [preo — a zey]nes *mis.* 27 flalse] false; [And — prid]de *mis.* 28
 [fals] *mis.*; Mi] My; fulp[es] *mis.* 29 his] (2) hys. 31 my] m.

17 to eken al pat] *etc.* Note 74. 21 euer sechinde loue] *etc.* Note 75.

- kene be setten ✓and maden me mony a res.wiþ grennynde beere.
ful grimme and ful grisly.as wolues as hit weore.wenden in heore
wyse.wiþ sum kunnes ginne ✓wiþ a poynt of chekmat.comen me
wiþ inne.And forsoþe ful neih.hedde i foule fallen.bi trapped in
5 heore clokes.and cauȝt til heore preye.And so dude I.sikerly þorw
my foule sunne ✓so fer þat I.hedde.be worþi to helle.Ne hedde
onliche i ben.pin vnmete Merci ✓þat euer is so redi.and þi swete
grace.= þat after long a bode.whiles I lay in sunne ✓and wolde
not arysen.for non of þi callynges.ne for þi milde wouwynges þat
10 þou þenne madest.= Al vnþonkes derworþe lord.drouh me from
myn enemy. so freoly & so frendly. þat I so wrecchedly ✓folewode
so faste.¶ þat euer beo þou blessed.in heuene and in corþe.heized.
and heried.of al þat þou schope ✓for whon þe bale was most.þen
was þe bote next ✓þe grace of þe holiȝost.hit taylede so.= For
15 whonne þou seȝe hit beo so.þat I.ne wolde arysen.ne my self
stonden.aȝeynes my foos ✓ne blenchen heore wyles.heore crokes
and heore gyles.but slouȝ slugginde lyen.slumbrinde in sunne.¶
Þenne come þou my leof. my lemmon my deore ✓wiþ liht
leytinde loue. to seche me here.¶ Þou felle for me gostly.from
20 heuene to eorþe.and ruddest me raply.of al þat þer was ✓ȝif
I.lyȝe lodly.þou reysedest me redily.and ȝif I.fallynde was þou
breyde me aȝeyn.¶ At þe poynt of my fal.whon I.most dradde ✓
þou kuddest þe quikly.to make rescous.= And al fihte þou þus.
vche day neowe ✓to wite me.and were me.in gostliche weorre ✓
25 þou vnderfonge bodiliche.for me for to fihten.here in worldliche
lyf. aȝeynes hem alle.¶ Wiþ pouert and wiþ schome ✓Aȝeyn þe
saut of þe world.wiþ peyne & wiþ passion ✓Aȝeyn þe flesches
lustes.= wiþ lounesse. and mekenesse.wiþ loue and studfastnesse ✓
aȝeyn þe þridde fo þe fend.and al þou ouercome.¶ And tauȝtest
30 me beo þi self.& sendest me miȝte forto weorre wiþ hem ✓in þe
selue wyse.= þat I.ne dredde meschef.ne recchen of worldlich wo.
of seknesse bodiliche.or gostlich || fondynge.wrong of luper mon-
nes werk.or of wikked mouþes.of schome or of schendschupe ✓wiþ
oute mi gult. But euer stonde wiþ þe. in studefast herte ✓and pole
35 þon kyndeliche.al þat þou sendest.For alle suche bales.hose riht

30 weorre] *second r overlined.*

S. 2 grimme] grymme; grisly] grysly. 3 wyse] wise; ginne] gynnes.
6 sunne] synnes. 7 vnmete] vnymete. 8 sunne] synne. 9 arys-
sen] arisen; ne] ny. 11 frendly] frendely. 12 beo] be. 14 þe] þe
þi; holiȝost] holyȝost. 15 whonne] whon; beo] be; arysen] arisen.
17 slumbrinde] slumbrynde; sunne] synne. 19 felle] fel. 20 rud-
dest] riddest. 21 fallynde] fallend. 28 studfastnesse] studefast-
nesse. 29 aȝeyn] aȝeynes; fend] fynde. 30 beo] be. 31 dredde]
drede. 32 seknesse] sekenesse; gostlich] gostlyche. 33 werk]
werke; wikked] wykked; schendschupe] schendeschupe. 35 hose]
whose.

1 res] *Note 76*; grennynde beere] *Note 77*. 3 comen] *Note 78*. 5
clokes] *Note 79*. 10 vnþonkes] *Note 80*.

of myself, they besieged me and boldly assailed me and made many an attack on me with grimaces, very savagely and very terrifyingly. In the same way, as it were, as wolves do go about so, with some trick or other, with an act of checkmate, they came upon me. And truly I had very nearly made a bad fall, entrapped in their claws and caught as their prey. And so I certainly behaved through my foul sins to such an extent that I should have been worthy of hell but for Your abundant mercy, which is always so ready, and Your sweet grace, which after a long delay, while I lay in sin and would not rise up at any of Your invitations, nor at Your kind entreaties, which You then made, drew me, dear Lord, in such noble and friendly fashion, quite against my will, from my enemy, whom I so wickedly followed so eagerly. Ever be You blessed in heaven and exalted on earth and praised by all that You created, for when harm was severest, help was nearest: the grace of the Holy Ghost shaped it so. For when You saw that it was so that I would not rise up, nor myself offer resistance to my enemies, nor ward off their wiles, their artifices and their tricks, but lie sluggish and lazy slumbering in sin, then You, my love, my lover, my darling, came with brightly flaming love to seek me here. You fell for me spiritually from heaven to earth and delivered me quickly of all that there was. Where I foully lay, You raised me readily, and were I was falling, You snatched me back; at the moment of my fall, when I was most afraid, You appeared quickly to bring deliverance. And although You did fight thus each day anew to guard me and defend me in spiritual warfare, You undertook to fight for me bodily in wordly life against them all: with poverty and with disgrace against the onslaught of the world; with distress and with suffering against the lusts of the flesh; with humility and meekness, with love and steadfastness against the third enemy, the devil. And You overcame them all and taught me by Yourself and sent me power to war against them in the same way, that I should not be afraid of misfortune, nor heed worldly woe: bodily disease or spiritual trials, wrong done by bad man's work or wicked mouths, disgrace or ignominy not due to my fault; but always to contend side by side with You with a firm will, and to endure then, as befits my kinship, all that You send. For all such troubles are to him who has the right

kennes. ⁊ as witnessen holy writ. beop toknes of blisse. ¶ Jacobus
 Omne gaudium existimate fratres cum in variis temptationibus
 incideritis. þer art þou redilich. and stondeþ bi sydes. ⁊ wiþ alle
 þat beþ so bi set. and troubled in care. Or in anguisse. or
 5 wandrep wawes. ⁊ of þis worldly séé. seilen and faren. ⁊ Þi self
 steerest þe schip. & ledest to þe hauene. of euer lastynde pes. þer
 alle weoles aren. ⁊ and art in vch a such fiht. in þe vauwarde. ⁊
 makest scheld of þi self. þi lemmon to sparen. ⁊ Now mi dere
 lemmon. whonne hit so fareþ. þat hose harde be stond. haueþ þe to
 10 feere. ⁊ euer wolde I. fihten. and seilen in care. wiþ eni worldliche
 wo. to haue þe so neere. ⁊ Euer lastinde fiht. leuer me ware. to ben
 so sikerlich scheld. at þi baneere. ⁊ þen after fikelynde weole. for a
 gynge fare. ⁊ and leuen þe my lemmon. my derlyng my dere. ¶ A ⁊
 my deore lemmon. whil I. þe harde cluppe. wiþ loue likynde pouzt.
 15 lastinde in herte. ⁊ al siker am I. schild. a zeyn þat me werren. ⁊ ne
 þar i dreden here res. ne beo þei neuer so smerte. ¶ þer wol I.
 resten and taken my truwe. þi self stoppest my foos. and makest
 hem to sturte. ⁊ And so me witerliche witest. euer while i dwelle. ⁊
 of heore ferliche affrayes. þat comen ouerþhwerte. A. mi swete
 20 lemmon. my derlyng. my deore. hold euer my pouzt in siht of þi
 chere. ⁊ þat I. ne flitte þe from. in fiht þat is here. ⁊ but euer schild
 me wiþ þi self. to fiht in þi feere. ¶ Mi swetyng. Mi derlyng. Min
 hony brid. Mi luffyng. swettest of alle ping. 3if me þat lastyng. of þi
 loue likyng. Do me for to serue þe. lere me forte loue þe. louynde
 25 lord. ⁊ so þat onliche þi loue. be al my likyng. ¶

A Ihesu my swete loue. þat þou art wonder riche. ⁊ as al
 weldinde lord. in heuene and in eorþe. And pore þenne þou bi
 come. for me þat am so wrecched. ⁊ whon þou in þi childhod. weore
 leyd in þe cracche. schend þou weore and schomed. of wikked
 30 mennes moupes. fondet after wiþ þe fend. on fele cunne wyse. ⁊ and

24 for] *overlined.* 26 al] *overlined.*

S. 1 witnessen] witnesse. 3 sydes] sides. 4 beþ] beop. 5 séé]
 see. 6 schip] schippe; & ledest — vauwarde] *omit.* 9 hose] hoso.
 11 neere] neore. 12 sikerlich] sikerliche; after] aftur. 13 lemmon]
 lemon. 14 deore] dere. 15 siker] syker; schild] schilde; a zeyn]
 azeynes. 20 deore] deere. 22 Mi] (2) My; Min] My. 23 hony
 brid] honybryd; Mi] My; alle] al; lastyng] lasting. 24 for to] forto;

knowledge, tokens of bliss, as the Bible testifies. James: omme gaudium existimate fratres cum in variis tentationibus incideritis. There You are quick at hand and contend side by side with all who are thus surrounded and troubled in anxiety, or who in anguish or adversity sail and travel on the waves of this worldly sea. You steer the ship Yourself and guide it to the haven of everlasting peace, where every weal is. And You are in each fight of that kind in the vanguard and make Yourself a shield to save Your darling. Now, my dear lover when it so happens that every one who is hard pressed has You as a companion, I would always fight and sail in care with all kinds of worldly woe to have You so near. Everlasting fight would be more pleasing to me in order to be so securely shielded by Your banner than to go after flattering weal for a time and leave my love, my darling, my dear one. Ah my dear love, as long as I ardently embrace You, with love-liking thought abiding in my heart, I am quite safely shielded against those who make war upon me, nor need I be afraid of their attacks, be they ever so fierce. There I will rest and take my respite. You Yourself stop my enemies and cause them to be startled and thus undoubtedly defend me, as long as I stay, against their frightful attacks that harass me. Ah my sweet love, my darling, my dear, always keep my thought in sight of Your face, that I do not leave You in the battle that is being waged here, but always shield me with Yourself to fight in Your company. My love, my darling, my honey-bird, my lover, sweetest of all things, make me continue to find delight in Your love, make me serve You; teach me to love You, loving Lord, so that Your love alone be all my delight.

A^h Jesus, my sweet love, who are exceedingly rich as all-powerful Lord in heaven and on earth. And yet You became poor for me, who am such a wretch, when in Your childhood You were laid in the manger. You were disgraced and dishonoured by the mouths of wicked men, afterwards tempted by the devil

forte] *forto*. 25 onliche] *onlyche*. 27 weldinde] *weldynge*; *bi come*] *become*. 29 wikked] *wykke*d. 30 cunne] *kunne*.

1 Jacobus] *cf. Jac. I, 2*. 5 seilen] *Note 81*. 9 hose harde be stond] *Note 82*. 12 for a gyngel] *Note 83*. 19 þat comen ouerphwerte] *Note 84*.

sipen atte laste.schendfuliche & schomeliche.wip strong dep & pyneful.hongede on þe Roode.¶ Pore were þou furst boren.of þi leue mooder ⁊ þat mayden is and moder.of þe þat art hire fader. For in þe borwh of Bethleem ne fonde þou no leuþe ⁊ wher in þi
 5 Burp tyd þou mihtest þe resten.but in a wouhless hous.amidde þe strete ⁊ þat was a symple refuit.in so cold a tyme.⁊ Þer weore þou wunden.and swapeled in Ragges.and after coldliche i leyde. in a beestes crubbe ⁊ so woldest þou be conuersaunt. and comuyn wip bestes.To maken vs caytyues.þat beestlich liuen heere ⁊ wip
 10 þi self conuersaunt in heuene riche blisse.⁊ þus poreliche bi gunne þou.Ihesu my swete lemmon ⁊ for to lede þi lyf.in londe for me.⁊ But whon þou eldore weore ⁊ þow wox more pore.For furst in þi childhod.þou heddest to þi foode.þe Milk of þi mooder brest. þe Maydenes pappe ⁊ and þi Moder redi.euer whon þou woldest.&
 15 whon þou sore weptest.to stille þe þerwip.¶ But whon þou eldore was.þou þat alle feddest.boþe foules in þe flyht.& fissches in þe flod ⁊ men & alle beestes.þat heere lyf leden.þoledest for defaute of mete ⁊ mony hote hunger.In bote of vre sunne ⁊ as telleþ holy writ.¶ And þou þat þe heuene.and al þis world wrougtest.ne
 20 heddest in al þis wyde world.whon þou scholdest dyen ⁊ wher on þou mihtest.þin holy hed resten.¶ But euer bi foren heddest þou in zouþe and in elde.wher wip þou mihtest.hulen þin holy bones.¶ But atte laste of þi lyf.in þi meste neode.whon þou for me so reuply.heng vpon þe Roode ⁊ þer ne heddest þou so muchel of
 25 al þis worldes wyne ⁊ wher wip þin holy bodi.þou mihtest inne folden.¶ Al þus my swete lemmon.pore þou were þi seluen.& to pouert of þis world ⁊ sannest þow þe toke.⁊ Pouert þow louedest. And pouert þou taugtest. And treweli þou be higtest.þin endeles blisse ⁊ to alle þat here for þi loue.pouert and pyne.Meseye and
 30 Mischeef.in pacience taken.¶ A.swete lord.hou scholde i ben riche.here vpon eorþe ⁊ & þou my leof so pore.as þi self weore pore.for þe loue of me.for to beo riche wip þe.in þin oune blisse.⁊ For wip pouert & wip wo.schal me wele buggen.¶

29 Meseye] r.Meseyse (H.).

S. 1 sipen] syben; atte laste] at last; schendfuliche] schendfulliche.
 2 hongede] honged. 3 mooder] moder; hire] hyr. 5 [in — am]dde
mis. 6 [þat was a] *mis.*; [refuit — tyme] *mis.* 7 wunden] won-
 den; [swapeled in R]agges *mis.*; i leyde] i leyde. 8 beestes] bes *rest*
mis.; crubbe] [c]ribbe. 9 bestes] [b]estes; caytyues] caytiffes; beest-
 liche] bestliche. 10 bi gunne] bygunne. 11 þou] *omit*; lede] leden.
 12 eldore] eldre; þow] þou. 13 Milk] mylke; mooder] moder. 15
 eldore] eldre. 16 alle] al; fissches] fyssches. 17 beestes] bestes.
 18 hunger] hungre; sunne] synne. 20 scholdest] schuldest. 21
 mihtest] myztest; þin] þi. 23 laste] last. 24 heng] henge. 26
 were] weore. 28 treweli] trewely; be] bi. 30 Mischeef] mescheef;
 ben] be. 31 riche] ryche. 32 beo] be.

25 wher wip.... inne folden] *Note 85.* 31 þou my leof so pore]
Note 86.

in many ways, and later in the end disgracefully and dishonorably with a cruel and painful death hanged on the cross. Poor were You first born of Your dear mother, who is virgin and mother of You, who are her father. For in the town of Bethlehem You did not find a shelter, where at the time of Your birth You might rest Yourself, except in a wall-less house midway in the street, which was a poor shelter in such a cold time. There You were wrapped and swaddled in rags and then coldly laid in a beast's trough. Thus You would be familiar and friendly with beasts, to make us wretches, who live here like beasts, familiar with You in the bliss of the kingdom of heaven. Thus You began, Jesus, my sweet love, in poverty to lead Your life on earth for me. But when You grew older, You became poorer. For at first in Your childhood You had for Your food the milk of Your mother's breast, the virgin's breast, and Your mother always ready, when You wanted it and when You bitterly wept, to soothe You with it. But when You were older, You who fed all, both birds on the wing and fishes in the water, men and all animals that live here, repeatedly suffered sharp hunger for want of food, in reparation for our sins, as the Bible relates. And You who created heaven and this whole world, did not have a place in this whole wide world where You could rest Your holy head, when You should come to die. And always before in youth and manhood You had something with which You could cover Your holy bones. But at the end of Your life, in Your greatest need, when You so piteously hung on the cross for me, You had not even of all the wealth of the world sufficient to fold Your holy body in. Therefore, my sweet love, poor You were Yourself and to the poverty of this world You readily devoted Yourself. Poverty You loved and poverty You taught and truly You promised Your eternal bliss to all who for the love of You patiently accept here poverty and suffering, discomfort and trouble. Ah sweet Lord, how should I be rich here on earth and You, my darling, so poor. [Therefore, sweet Jesus Christ, I will be poor for You] as You Yourself were poor for the love of me, to be rich with You in Your own bliss, for with poverty and with woe we are to buy weal.

But pouert wip menske.is eth forte polen.But pou lord for my
 loue.wip al pat ilke pouert.pou weore schomeliche i schent.
 B,b reuyled and dispysset. | For ofte men þe seiden.schomeful wordes.
 & sconful hokeres:longe weore al to tellen.= But muche schome
 5 poldest þow.pat neuer sunne wrouhtest:weore I.taken as a þeof.
 & brouzt bi fore luper men.heþene houndes.Forte be demed of
 hem.pat art þi self demere:and Iuge of alle worldes.¶ And þou
 lord pat art lyf of al monkynde.weore dempned to be dep.& pat
 to schomeliche dep and þe mon quellere.was to lyf i saued.For
 10 alle þei crizede on þe:so grisliche and loude.honge Ihesu on
 Roode.& leese out Barraban.= And was þat Baraban a þef.worþi
 forte dyen.pat wip tresun in þe Borwh.hedde a mon quelled.=
 But more schome þow poledest.my sunne for te beeten:whon
 sunfol men so viliche.in þi face spitten.A mi swete lemmon.my
 15 derlyng my deore:ho mihte more schome polen.cristen or heþen.
 þen pat mon so lodlich.in his face spitten.And þou in þi louesum
 leor.pat Angeles to bi holden:nare neuer folle.= such schome
 poledest pou.& al þe þhouzte menske.for þe loue of me:so pat
 þou miztest.wip þat foule spitting.wassche my soule.& maken
 20 hit louelich:& schene in þi sihte.For þi þou biddest me.euer
 þenke þer vppon:and seist on þis wyse.Scito quoniam proper
 te mortificamur tota die.obprobrium.operuit confusiō faciem
 meam.Understonde þou seist and þenk.pat I.for þe loue of þe.
 suffre schome & bismare:schendful spitting.of vn worþi men
 25 heþene houndes. a midde my face.= And þerfore ne dred þe nouzt
 For þe loue of me.to pole worldes schome.despyt and wikked
 wordes.of wikked mennes mouþes.wip outen þi gult.¶ And schome
 of alle schome.soffredest þou lord whon þou weore honged al
 mooder naked:wip oute cloþ or clout.be twene two þeues.= Also
 30 þei seiden.þe envious Iewes:he is worse þen a þef.& more
 schome worþi.= And þerfore hong him heize.bi twene hem boþe.
 as he pat is heore mayster:& worse þen þei.¶ A Ihesu my lyues
 loue.my derworþe lemmon.herte may to bersten.pat þeron
 þenkeþ.folliche as hit was:in þi deolful dep.¶ Þou pat art
 35 worschupet.of al monkynde.of alle bales bote.and Angeles

4 sconful] r.scornful (H.). 18 omit þou (H.).

S. 1 wip] with; is] ys; forte] for. 2 pouert] po pouert. 3 dispysset]
 dispysed; ofte] oft. 4 sconful] schomeful. 5 þow] þou;sunne]
 synne. 6 Forte] forto. 9 i saued] saued. 10 crizede] crieden.
 11 Barraban] baraban; þef] þefe. 12 forte] forto. 13 sunne] synne;
 for te] forto. 14 sunfol] synful; spitten] spytten. 15 ho] who;
 mihte] miht. 16 þen] þenne; lodlich] lodliche. 17 leor] leore;
 such] suche. 18 þhouzte] þouzte. 19 miztest] mytest; wassche]
 wasche. 20 louelich] loueliche. 23 þenk] þenke; þe loue
 — despyt and] omit. 26 wikked] wykked. 27 wikked] wykked.
 29 cloþ] cloþe; clout] cloute. 30 envious] envious. 31 hong]
 honge; him] hym. 32 mayster] maistre. 34 folliche] fulliche.
 35 worschupet] worschuped; monkynde] monkynde.
 5 þow þat] Note 87. 21 Scito] etc. Note 88. 34 folliche] Note 89.

But poverty with honour is easy to endure. But You, Lord, in addition to all that poverty in itself, for my love You were disgracefully dishonoured, reviled and despised. For often people addressed You with disgraceful words and scornful mockery. It would take a long time to tell all; but much shame You endured, who never committed sin. You were caught like a thief and brought before wicked men, heathen dogs, to be judged by them, who are Yourself deemster and judge of all worlds. And You, Lord, who are the life of all mankind, were sentenced to death and to a shameful death at that. And the murderer was allowed to live. For they cried all at You so fiercely and loudly: hang Jesus on the cross and release Barabbas. And that Barabbas was a thief, deserving to die, who had treacherously killed a man in the town. But more disgrace You endured to atone for my sins, when sinful men so vilely spat in Your face. Ah, my sweet love, my darling, my dear one, who could endure more disgrace, whether christian or heathen, than to have people spit so disgustingly in one's face? And You endured such disgrace in Your fair face, which the angels are never weary to behold. And it seemed all honour to You for the love of me, in order that You might wash my soul with that foul spitting and make it fair and bright in Your sight. Therefore You bid me always to meditate on it and You speak in this way: *scito quoniam propter te mortificamur tota die obprobrium operuit confusione faciem meam*. Understand, You say, and remember that for the love of You I endure shame and disgrace, dishonourable spitting by despicable men, heathen dogs, full in my face. And therefore do not be afraid at all to endure for the love of me worldly shame, contempt and wicked words from the mouths of wicked men, when you are innocent. And shame of all shame You endured, Lord, when You were hanged quite mother-naked, without cloth or rag, between two thieves, as if they wanted to say, the malicious Jews: 'He is worse than a thief and deserving more disgrace, and therefore hang him high between those two as being their master and worse than they.' Ah sweet Jesus, love of my life, my dear lover, the heart may burst asunder that meditates thereon, with every detail as it was in Your pitiful death. You, who are worshipped by all mankind, the remedy of all evils and the bliss of the angels, were willing to endure

blisse.mon for to worschupen & sauē from pyne. ⁊ woldest of
 wikked men. þole so muche schome. ¶ Men speken mony tyme. of
 wondres þat fallen. of selcouþ þinges. þat in þis world misliche.
 ofte be tyden. ¶ But þis was þe moste wonder. þat euer bi fel in
 5 eorþe. ⁊ wonder ouer wondres. seþþe þis world bi gon. þat on lepi
 kuynde kyng. coround in heuene. þat schop alle schaftes. and
 weldeþ alle þing. ⁊ to worschupen his enemys. wolde so mekelich.
 he þat is so louelich. honge so schomelich. bi twene two þeues. as
 he were a þef. ¶ A. swete Ihesu swete leof. tech me forte loue þe.
 10 so deore as þou louedest me. my deore lemmon. ⁊ so þat onlich þi
 loue. beo euer al my likyng. my mourning. my longyng. wiþ outen
 eny endyng Amen.

But my swete lemmon. I. nouh were þi pouert. of þi muchele
 schome wiþ outen oper peynes. But þe ne þhouzte neuer
 15 I. nouz. for to buggen folliche. my loue al enterliche. whil þi lyf
 laste. ⁊ A swete Ihesu Merci. ⁊ what pris settest on me. Ne was
 neuere vn worþi þing. half so deore about. For al þi lyf in eorþe.
 euer was in muche swynk. for me vn worþi wrecche. And euer þe
 lengor þe more. þat bi fore þin endyng. so harde þou swonk. &
 20 trauayledest so sore. ⁊ þat red blod þou swatest. Factus est sudor
 eius sicut gutte sanguinis in terram decurrens. For as seint Luc
 seiþ. in his holy gospel. þou weore in so strong swynk. þat þi swot
 as blod dropes. ron from þin holy bodi. doun vppon þe ground. ¶
 But what tonge may tellen. what herte may þenken. for serwe. or
 25 for roupe. of þat harde boffetyng. þat horlyng and defoulyng. þat
 þou poledest schomelich. at þi furste takyng. ⁊ whon þat ludas
 scariot. brouzte helle houndes. wiþ treson þe to taken. & bringe
 til heore princes. And hou heo þe bounden. so egerlych & so faste.
 þat þe blod sprong out at þe fynger nayles. ⁊ As holy halwen hit
 30 siggen. & writen is in boke. ⁊ And bounden þe so harde. & ladde þe
 forþ ruydlich. betynde reuplich on Bac & on scholdres. ⁊ and on
 vch a syde. And bi foren þe princes. buffeteden. & scornden. & ||

cccxviiiij A,a
 (= 370 v.a)

13 of] *r. and* (H.). 21 decurrens] *r. decurrentes*.

S. 1 blisse] blysse. 4 moste] most. 5 seþþe] seyþe. 6 coround]
 coroned; schop] schope. 7 weldeþ] weldes; alle] al; þing] þinges;
 enemys] enemyes; mekelich] mekeliche. 9 were] weore; tech] teche;
 forte] forto. 11 beo] be. 12 A[men] *mis*. 13 lemmon] lemon;
 of] &; muchele] muchel. 14 þhouzte] þouzt. 17 neuere] neuer.
 18 muche] muchel; swynk] swynke. 19 lengor] lenger; bi fore] by
 fore; swonk] swonke. 21 in terram decurrens] decurrens in terram;
 seint] seynt. 22 strong] stronge. 23 þin] þi; bodi] body. 24
 serwe] sorwe. 26 schomelich] schomelyche; furste] furst. 27 sca-
 riot] schariot; þ[e to] *mis*.; bringe] brynge. 28 þ[e bounden] *mis*.;

so much disgrace from wicked men, to confer honour upon man and to save him from suffering. People often speak of miracles that happen, of strange things that in this world often occur in various ways. But this was the greatest miracle that ever happened on earth, miracle of miracles since this world began, that the only rightful king, crowned in heaven, who created all creatures and rules everything, to confer honour upon his enemies would so meekly, he who is so amiable, hang so disgracefully between two thieves, as if he were a thief. Ah sweet Jesus, sweet love, teach me to love You so dearly as You loved me, my dear lover, so that only Your love be for ever all my delight, my care, my longing, without any ending. Amen.

But my sweet lover, enough were Your poverty and Your great disgrace without other sufferings, but it never seemed enough to You fully to buy my love altogether, as long as Your life lasts. Ah sweet Jesus, mercy! What a high price You set on me, never was a valueless thing bought half so dear. For Your whole life on earth was always spent in much toil for me, unworthy wretch, and always more and more, so that before Your death You exerted Yourself so much and worked so hard that You sweated red blood: *factus est sudor eius sicut guttae sanguinis in terram decurrentes*. For, as Saint Luke says in his holy gospel, You were in so great labour that Your sweat ran like drops of blood down upon the ground. But what tongue can tell, what heart can consider, for sorrow or for pity, that cruel beating, that dragging about and abusing that You disgracefully endured, when You were first laid hands on, when Judas Iscariot treacherously brought hellhounds to seize and bring You to their leaders; and how they bound You so harshly and so firmly that the blood sprang out at Your finger-nails, as saints relate and as it is written in books. And they bound You so fast and led You roughly forth, piteously beating You on back and on shoulders and on either side. And before the leaders buffeted You and mocked You and blindfolded Your eyes,

egerlych] egerliche. 29 sprong] spronge. 30 is] ys; ladde] ladden.
31 forp] forpe. 32 vch] vche.

5 on lepi kuynde kyng] *Note 90.* 20 *Factus est] etc. cf. Luc. XXII, 44.*
26 whon þat Judas scariot] *Note 91.*

blyndfellede þyn egen. pleieden a Bobbeþ. & maden þe heor fool.
 & spitten in þi face. mony tyme & ofte. And maden hit so wlatsum
 so bleyk & so blo. wiþ betyng. & busting. and spittyng. & spoutyng.
 wiþ outen eny merci. þei dihte þe so. þei grenneden vpon
 5 þe. and waggeden heor heuedes. and blatten out heore tonges. and
 bouteden on þe schomeliche. and maden þe þe mouwe. Siben by
 fore Pylate. hou þow weore naked. bounden til a pyler. and scour-
 get so sore. þat þow ne miztest. none weys wrenchen. ne heore
 smarte lassches. bi none gate blenchen. ¶ per weore þou. for my
 10 loue. wiþ harde knotti scourges. swongen and beten. so smart and
 so sore. so þat þi louely leor. þat was so briht and so cleer. was al
 to fouled. and I. schent. þi skin to riuen and to rent. þer stremed on
 vche syde a flood. of water and of red blod. þow lord wiþ so meke
 mood. þoledest al heore wille. Siben on þin hed was set. a coroune
 15 of scharpe þornes. so þat after vche a þorn. þe rede blod gon
 folwen. ¶ siben zit þei beoten doun. þe coroune vpon þin hed. and
 dresseden hit and þraste. and duden hit sitte faste. so þat þe
 scharpe þornes. wente in to þe brayn. ¶ Setten a reod in þin hond.
 in stude of kynges septre. In scorn & in heping. and maden to þe
 20 heor knelyng. and seiden heil be þou kyng. and spatten in þi
 teep. And after al þat vileny. ne wolde þei not be þer bi. but
 luperli & falsly. dempned þe to þe dep.

A derworpe lord. what schal I. nou don. Nou mai I liue no
 more. for serwe. and forsore. now my dere lemmon. schal
 25 vnderfonge dep. Nou mai I Murne strongly. nou mai I. wepe
 bitterli. nou mai I. syke sore. & serwen euer more. A. now me
 leden him forþ. to moun of caluarie. to þe qualmstouwe. to don
 him pere o dawe. A my deore lemmon. he bereþ þe Roode tre.
 on his bare scholdre. for þe loue of me. His bodi is so tendre. his
 30 bones longe and lene. al stoupynde he goþ. þat del hit is to
 seone. ¶ A. Mi swete lemmon. þe duntet þat þei smyte þe. þe
 serwe þat þei don þe. on vche asyde þei preste þe. forþward

21 after] *overlined*.

S. 1 blyndfellede] blyndfelleden; þyn] þin; a Bobbeþ] a bobbet; heor]
 heore. 2 ofte] oft. 5 waggeden] waggede; heor] heore. 6 by
 fore] bifore. 7 Pylate] pilate. 8 þat] so þat. 9 gate] gates.
 11 leor] leore; cleer] clere. 12 þi] þin; skin] skyn; riuen] ryuen.
 13 þow] þou. 14 set] sette. 15 rede] red. 17 sitte] sytte; faste]
 fast. 23 nou] now; liue] leue. 25 Nou] (2) now; mai] (2) may;
 Murne] morne; strongly] strongely. 26 bitterli] bitterly; serwen]

struck a blow and made You their fool and spat in Your face many a time and often, and made it so disgusting, so pale and so livid with beating and buffeting and spitting and spewing. Without any mercy they maltreated You so. They grinned at You and wagged their heads and put out their tongues and raved at You disgracefully and ridiculed You. How afterwards before Pilate You were naked bound to a pillar and scourged so cruelly that You could not turn at all, nor in any way avoid their painful lashes. There You were for my love with hard knotty scourges flogged and beaten so painfully and so cruelly that Your fair complexion, which was so bright and so fresh, was utterly defiled and soiled, Your skin torn and rent to pieces. There flowed on each side a stream of water and of red blood. You, Lord, endured all their pleasure with such a meek mood. Then there was put on Your head a crown of sharp thorns so that wherever there was a thorn the red blood streamed out. Then they also beat down the crown on Your head and put it straight and pressed it and made it sit fast so that the sharp thorns went into the brain, put a reed in Your hand instead of a king's sceptre, in scorn and in contempt, and bent their knees for You and said: 'Hail to You, King' and spat straight in Your face. And after all that villainy they would not stop there, but wickedly and unjustly sentenced You to death.

Ah dear Lord, what shall I do now? Now can I no longer live for sorrow and for grief, now that my dear love shall suffer death. Now I may mourn vehemently, now I may weep bitterly, now I may sigh heavily and lament constantly. Ah, now they lead Him away to Mount Calvary, to the place of execution, to kill Him there. Ah my dear love! He carries the cross on His bare shoulder for the love of me. His body is so tender, His bones long and lean. Stooping He goes so that it is a piteous thing to see. Ah my sweet love, the blows they deal You, the grief they cause You! On either side they wickedly and violently

sorwen. 27 him] hym; caluarie] caluarye. 28 him] hym; deore]
dere. 29 his] (3) hys; bodi] body. 30 del] deol; hit] hyt. 31
seone] seon.

1 a Bobbep] Note 92. 5 blatten out. . . . bouteden] Note 93. 6 ma-
den þe þe mouwe] Note 94. 15 after vche a þorn] Note 95. 21 ne
wolde þei not be þer bi] Note 96.

vnwrestly. crizinde hidously. to þi dep hastily. & al þou poledest
 louely ⁊ for me wrecche vnworþi. Lord þat art Almihti. gif me for þi
 merci. muynde of þat vileny. and felyng at myn herte ⁊ þi peynes
 hou þei smerte. A. swete Ihesu leoue lyf. Hou mony men nou
 5 folewe þe. for to wondren on þe ⁊ þy frendes ben sori. and serwhfol
 in herte ⁊ þi foos folwen hokerly. and lyken in heore maystri.
 and horlen þe lodly. In al þis worldes sihte. Allas ⁊ nou þei han I
 brougt him. þider þer þei wolen him slen. Now þei casten him
 doun. and leien him on þe cros. Now þei streynen out his lymes.
 10 his senwes al to bersten. His liþes breken out of Ioynt þat non of
 hem may lasten. ¶ Allas my deore lemmon. hou may men for
 reuþe. a zeyn so muchel fordede ⁊ do þe al þat wo. To þe þat art so
 loueli. so feir and so freoly. and poledest so mekeli ⁊ al þat þei
 wolde do. ¶ A ⁊ Ihesu now þei driuen. þe blunte vnruide nayles ⁊
 15 þorw þi feire hondes. and þi frely feet. Nou bersteþ þi skin. þi
 senwes and þi bones ⁊ Min herte cleueþ in my brest ⁊ for reuþe of
 þi mones ⁊. ¶ A Ihesu swetyng. wher is eny wepyng. wher is welle of
 teres. to lauen on my leores. þat I neuere bi day. stunte nor be
 nihte nou I. seo þi feire lymes. so reupli I. dihte. þe blood of þi
 20 woundes. springes so breme. and stremeþ on þi white skin. so
 reuþe to sene. þy Moder lokeþ þeron. þat virgyne clene ⁊ hir serwe
 sit þe sarre. þen þin. as ich wene. ¶ A ⁊ now þei setten vp þe cros. &
 setten vp þe Roode treo ⁊ & þi bodi al be bled. hongep þer onne. ¶
 A ⁊ Ihesu now þei setten þe cros. in to þe morteis. þi Ioyntes sturt-
 25 en out of liþ. þi bones al to scateren. þi woundes ritten a brod.
 for goled so wyde ⁊ lord þat þe was wo bi gon. in þat ilke tyde ¶
 A ⁊ my deore lemmon. whon þou heddest al bled. þou wox al
 druye. and gonne þhirste sore. þei boden þe to drinken Eysel
 and galle. but whon þou tastedest þerof. þow woldest no more. ⁊
 30 A ⁊ my swete lemmon. taken al þyn oper wo. þei bouteden vpon
 þe. whon þou heng on roode. so mylde and so meke. as hit weore a
 lomb. louz when þe to bisemare. grennynde foule. wiþ schome
 schakinde hire hed. in hoker & in scorn. ¶ Seiden in vbbreid. lo
 wher he hongep. þat coupe saue oper men ⁊ and saueþ nouzt him
 35 seluen. ¶ Weo ⁊ lord ⁊ vre loue is luitel worþ. þat costen þe so

35 costen] *v. coste.*

S. 1 vnwrestly] vnwrastly. 2 Almihti] almyhti. 3 herte] hert.
 4 smerte] smert. 5 þy] þi; frendes] fryndes; serwhfol] serwfol. 6
 lyken] liken; maystri] maistri. 8 I brouzt] brouzt; him] (3) hym.
 9 him] hym; his] hys. 10 His] hys. 13 loueli] louely; mekeli] me-
 kely. 15 Nou] Now; bersteþ] berst þei. 16 Min] Myn; herte] hert.
 17 wher] were; is] ys; wher] where. 18 neuere] neuer. 19 reupli]
 reuply. 20 woundes] wondes; springes] sprynges; skin] skyn. 21
 þy] þi; Moder] moder; virgyne] virgine; hir] hyr. 22 sit] sitte;
 setten] *here ends MS. Simeon.*

5 for to wondren on þe] *cf. Note 48.* 26 for goled so wyde] *Note 97.*
 30 teken] *cf. Note 74;* bouteden] *cf. Note 93.*

push You on, crying horribly, to Your death hastily. And You endured everything with love for me, unworthy wretch. Lord, who are almighty, give me for Your mercy remembrance of that villainy and make me feel in my heart how Your wounds smart. Ah sweet Jesus, dear life, how many men follow You now to gape at You in scorn. Your friends are sad and sorrowful at heart. Your enemies follow mockingly and delight in their victory and decry You basely in the sight of this whole world. Alas, now they have brought Him there where they will kill Him. Now they cast Him down and lay Him on the cross. Now they stretch His limbs, His sinews burst asunder, His limbs break out of joint so that none of them can hold out. Alas, my dear love, how can man, instead of feeling compassion, cause You all that woe in return for so great favours, You who are so beautiful, so fair and so noble. And You endured so meekly all that they chose to do. Ah Jesus, now they drive the blunt large nails through Your fair hands and Your goodly feet. Now Your skin bursts, Your sinews and Your bones. My heart breaks in my breast in pity of Your complaints. Ah Jesus darling, where is any weeping, where is a spring of tears to pour out on my cheeks? May I never cease [to weep] either by day or by night, now that I see Your fair limbs so piteously treated. The blood of Your wounds springs so brightly and flows on Your white skin, so ruthless to see. Your mother looks at it, that pure virgin. Her sorrow weighs more heavily on You than Your own, as I think. Ah, now they set up the cross and set up the rood-tree and Your body all covered with blood hangs on it. Ah Jesus, now they put the cross in the socket. Your limbs leap out of joint, Your bones part asunder, Your wounds are torn open because of being gullied out so wide. Lord, that You were woe begone at that time! Ah my dear love, when You had lost all Your blood, You became quite dried up and began to be very thirsty. They offered You vinegar and gall to drink. But when You tasted of it, You would take no more. Ah my sweet love, in addition to Your other woe, they raved at You, when You hung on the cross, so gentle and so meek, as if You were a meek lamb, when, to Your shame, foully grinning, disgracefully shaking their heads in contempt and in scorn, they said in reproach: 'Lo, where He hangs who could save other people and fails to save Himself.' Alas Lord, our love is little

deore. And zit vnne we hit nougt. þat þou hit haue here ⁊ but
 folwen vr lustes in þe deueles fere. as þauȝ he be beter þen þou ⁊
 and more worþ were. ¶ Allas Allas for reuþe. þat I. schal þe my
 A, b 5 lemmon. so foule seo demeynet ⁊ | and myn is al þe gult. ¶ Al for
 drawen and for rent. Bi spit & schomeliche schent. to sauē vs þer
 we weore for þat was al þi cause. ¶ A ⁊ Ihesu swete lemmon ⁊ hou
 mai I. nou libben. Nou I seo þe leoue lyf. þe loue of myn herte.
 Mi derling. my longyng. Mi blesset lord my swetyng. wiþ armes
 white and louely. streyned so streytly. wiþouten eny merci. naked
 10 on þe Rode ⁊ so þat men may tellen. al þin holy bones. ¶ Per þow
 hongedest reuþly. so cold and so blodi. al rau and wori ⁊ is þi
 swete bodi. ¶ A ⁊ swete Ihesu deore lemmon. Nou þou digest for
 me. hongyng on Rode tre. & letest þin hed falle doun. þat del hit
 is to se. þe white of þin ezen is tornd vpward. A ⁊ Ihesu ⁊ nou
 15 deskep þe sonne. Nou þe eorþe trembleþ ⁊ and þe stones bersten.
 Nou þe temple cleoueþ. for serwe of my lemon. Nou rysen vp þe
 dede. In witnesse of þi godhede ⁊ & walken in Ierusalem. as writen
 was bi foren. ¶ Allas no þing ne serwes. ne no þing ne rewes ⁊ for
 my deore lemmon. þat pineful dep and schendful. wiþ oute sake
 20 of sunne. soffred on þe cros. ¶ A ⁊ Mi deore lemmon. Mi serwe. Mi
 blisse. Myn only lyues loue. þat digedest so strong dep ⁊ for al þis
 worldes lyf. þe pynfolest & reuþfolest. þat euer þolede eni bodi.
 or mihte dyen onne ⁊ for þe loue of me. ¶ A ⁊ swete Ihesu þin ore.
 Let me nou dyen in þi blisful armes. from al þe loue of þis world ⁊
 25 in to þe loue of þe. so þat only þi loue. beo euer al my lykyng.

But zit my derworþe leof. whon þei hedden þe slayn. al at heor
 wille. Ne þȝouȝte hem not þat I. nouȝ. þat þei seȝe þi dede
 bodi. so reuþli honge on Roode ne wolde þei not spare þe. dep. ne
 o lyue. but brouhte forþ longius. þat was a blynd kniht. And token
 30 him a scharp spere. to stinge þorw þin herte. so þat hit clef a two.
 and of þat ilke welle of lyf. þorw þat grisly wounde ⁊ runne two
 floodes. ¶ þi Riche precious blod. þat al þe world bouȝte. and þat
 deore holy water. þat al þis world wosch. of sake and of synne.
 þat þei were fallen Inne ⁊ what þorw heore oune gult & Adames
 35 sunne. ¶ A ⁊ Ihesu swete lemmon. hou kuyndeliche openest þou

2 omit be (H.). 16 serwe] er overlined.

5 þer we weore] Note 98. 7 þe leoue lyf] Note 99. 19 sake of
 sunne] Note 100. 23 onne] Note 101. 28 dep] Note 102.

worth that cost You so dear. And yet we do not allow You to have it here but follow our lusts in the devil's company, as if he were better than You and more worthy. Alas, alas, the pity of it, that I must see You, my love, so cruelly tortured and that it is all my fault. Badly tortured and rent to pieces, spat upon and shamefully dishonoured, to save us in the straits we were in, that was Your only cause. Ah Jesus, sweet love, how can I now live, now that I see You, dear life, the love of my heart, my darling, my longing, my blessed Lord, my beloved, with arms white and fair, stretched so tightly, without any mercy, naked on the cross, so that all Your holy bones can be counted. There You hung piteously, so cold and so bloody. All raw and stained is Your sweet body. Ah sweet Jesus, dear love, now You die for me hanging on the rood-tree and let fall Your head, that it is a pity to see. The white of Your eyes is turned upwards. Ah Jesus, now the sun grows dark, now the earth trembles and the stones burst. Now the temple splits asunder with sorrow for my love. Now the dead rise up in witness of Your Godhead and walk in Jerusalem, as was written before. Alas, no thing mourns, no thing feels grief for my dear love, who suffered a painful and dishonourable death on the cross without guilt of sin. Ah my dear love, my sorrow, my bliss, only love of my life, who died such a cruel death for the life of this whole world, the most painful and miserable that ever anybody suffered or might die in for the love of men. Ah sweet Jsus, of Your grace, let me now die in Your blissful arms from all the love of this world into the love of You, so that only Your love be for ever all my delight.

But yet, my dear love, when they had killed You, fully according to their desire, it did not seem enough to them that they saw Your dead body hang so piteously on the cross, nor would they spare You either dead or alive, but led forth Longius, who was a blind soldier, and gave him a sharp spear to pierce Your heart so that it split in two. And from that same spring of life, through that horrible wound, ran two floods: Your rich, precious blood, which bought the whole world, and that precious holy water, which washed this whole world of the guilt and of the sin in which they had fallen, both through their own fault and Adam's sin. Ah Jesus, sweet love, how kindly did You open

me.þi derworpe herte.lyues.and depes.Forte knowen witerli.al
 þi loue þer inne.and writen hit dernely.in myn herte trewely.wiþ
 trewe loue lettres.⁊ of þin herte blood.¶ Wiþ wronge þenne
 schulde I.þe.al myn herte wernen.⁊ seþþe þou hit bouztest so
 5 harde & so dere.Myn herte.wiþ þin herte.Mi loue wiþ þi loue.Mi
 soule wiþ al þi blisful bodi.⁊ þin holy soule.¶ A.swete Ihesu
 gode leof.let me be þi seruauunt.& do me forte loue þe louynde
 lord.⁊ set as depe þi loue.to brennen in myn herte.⁊ as þou wiþ þe
 speres ord was stongen for me.so pat onliche þi loue.be euer al
 10 my lykyng.Mi zerning.Mi longyng.swete Ihesu heuene kyng.in
 þouzt and al my worching.wiþ outen eny makyng.of eny oþer
 mong.

Ladi seinte Marie.Moder & Mayden.muche was þe serwe.set
 at þin herte.whon þou at þi sones dep.stoode him so neih.
 15 þou seiȝ al his serwes.pat was so harde bi lad.¶ I.streyned on þe
 Roode.his bodi al on bloode.þe kene coroune vppon his hed.⁊ pat
 loueliche foode.¶ His syde wiþ þe speres ord.opened so wyde.bi
 feet and bi hondes.to reiht on vch a syde.þe stremes of his deore
 blood.pat gunne doun glyde.Ladi wo was þe bi gon.⁊ in þat ilke
 20 tyde.¶ Þou lokedest on his swete leor.þi derlyng.þi deore.
 houngyng reupliche.on Roode in þeues feere þe peyne of his
 passion.þe chaungyng of his cheere.þin herte stongen þorw out
 þi dep als hit weore.Animam tuam pertransyuit gladius.þou fel
 swonynde doun.ofte als I.wene.And sikedest & sobbedest.ful sore
 25 bi twene.þi rode wox al won.þin heuȝ al grene.pat was bi fore
 hond so briht.so feir & so clene.¶ Ladi þe teres.pat þou þere
 leete.þi breste & þi chekes.maden al weete.þou lokedest vpward.
 to him pat was so swete.& euer at þe ende. ful sore þou dudest
 wepe.¶ Whon þou bi heolde his woundes.so grisly and grete.
 30 And pat þou scholdest him for gon.& bodiliche leete.þen wox in
 þi breste.my ladi so swete.monyfold serwe and muchel vnymete.¶
 Ladi for þat serwe. pat sat þe so sore.pat þou heddest for him.and
 he for þe zore.to slaken out of serwe.al pat þer Inne wore.led hem
 to þi blisse.al þat he polede fore.¶

22 þin herte stongen] etc. *Note* 103.
 28 þou dudest wepe] *Note* 104.

23 Animam] etc. *cf. Luc. II, 35.*

Your precious heart to me in life and in death, truly to perceive all Your love therein and secretly to write it faithfully in my heart with true letters of love of Your heart's blood. Wrongly then should I refuse You my whole heart, since You bought it so cruelly and so dear, my heart with Your heart, my love with Your love, my soul with Your whole blissful body and Your holy soul. Ah sweet Jesus, dear love, let me be Your servant and make me love You, loving Lord. Make Your love burn so deep in my heart, as You with the point of the spear were pierced for me, so that only Your love be for ever all my delight, my yearning, my longing, sweet Jesus, King of heaven, in thought and in all my work unmixed with any other thing.

Holy Lady Mary, mother and virgin, great was the sorrow roused in Your heart, when at Your Son's death You stood so near to Him. You saw all the sorrows of Him, who was so cruelly treated, stretched on the cross, His body all gory, the sharp crown on His head, that fair child, His side with the point of the spear opened so wide, stretched out at hands and feet, on each side the streams of His precious blood, which began to run down. Lady, You were woe-begone at that time. You looked at His sweet face, Your darling, Your love, piteously hanging on the cross, in the company of thieves. The suffering of His passion, the changing of His countenance pierced through Your heart, as if it were Your death: *animam tuam pertransivit gladius*. You fell often down in a swoon, I think, and sighed and sobbed heavily in between. Your cheeks waxed quite wan, Your complexion quite green, which was beforehand so bright, so fair and so pure. Lady, the tears You shed there, made Your breast and Your cheeks quite wet. You looked up at Him, who was so sweet and always in the end You wept bitterly. When You beheld His wounds, so horrible and large, and when You should lose and bodily leave Him, then grew in Your breast, my Lady so sweet, a great and altogether immeasurable grief. Lady, for that grief which distressed You so painfully, and which You had for Him and He for You of yore, in order to release from grief all who were in it, lead all those to Your bliss for whom He suffered.

B,a
(= 371 r.a)

L Adi Milde Marie Mooder of Merci.Help of alle helplese.and
sunful of hele.Socour of alle serwe.& boote of alle bale: to
alle þat trusten in þe.and sechen þin helpe.¶ Help me || Marie
milde queene.ladi of heuene.Emperisse and Maiden & Godes deore
5 Mooder. derworpe ladi.for to saue synful: Ihesu crist bi com þi
sone.and dude þe þat menske.For vre sake weore pou maad:
Maiden Godes Mooder.Neore þow nouzt as þou art.hized ouer alle.
qween of alle blisse:zif synful ne weore.For þi ouzten sunful.
calle to þe sikerly.for whom þou hast þin heiznesse:and þi
10 muchele grace.¶ Maiden and Moder þou art.And his Mooder þou
art.His hondewerk þou art:his spouse and his douzter.His þat
welde and wrouzte.alle maner schaftes:þat regnep ay in blisse.
wiþ outen eny ende.¶ A.swete ladi Marie.muchel is þat menske.
euer to ben in blisse.such a sones Mooder:wiþ al hol Maydenhod.
15 and Maydenes menske.And hast him so in baun doun.and al at þi
wille:þat he wole.al þat þou wolt:ouer al be forped. And forte
schewen vs þis. he streihte þe his Riht Arm.as he heng on Roode.
And bouwede touward þe his derworpe hed.As zif he seide to þe.
Mooder al þat þou wolt:schal ben at þi wille.¶ A.swete ladi.
20 whi ne haue I.euere. by fore myn herte eizen:zoure þreo serwes.
þi sone istreihnt on roode þorw driuen feet.and hondes.wiþ Irene
nayles.blodi his syde.And þou stode him bi.And seynt Ion þe
Ewangelist weopynde on eiper half.wiþ serewhful sykes.¶ Whi
ne bi holde I.euere.þis in myn herte.and penke þat hit was for
25 me.and for oper sunfol:þat he rudde out of helle.and gaf vs
heuene blisse.¶ þis pouzt wolde sikerliche.cundle a brennynde
loue.þat weore þe herte neuer so cold:ne schulde neuer sunne.
ben folfuld in dede.þer pouzt ware.

30 **A** ladi þi Ioye.pou heddest of his vprist.after al þi serwe.þe
pridde day of his dep. whon þou wiþ þin eizen seze him o
lyue.in vndedliche lyf.to liuen wiþ outen ende.þer com þe cum
fort.and Ioye after care:whon þou seze him glorifyet.boþe god
and mon.His bodi þat was seuenfold.briztor þen þe sonne:
blisful was þe swete siht.þe to loken onne. Ladi for þat blisse.

2 sunful of hele] r. of sunful hele (H.). 28 þer pouzt] r. þer þat pouzt
(H.). 29 þi] r. þe (H.).

20 zoure þreo serwes] Note 105.

Kind Lady Mary, mother of mercy, help of all the helpless and health of the sinful, aid of every sorrow and remedy for every evil to all who trust in You and seek Your help. Help me, Mary, kind queen, lady of heaven, empress and virgin and God's dear mother. Dear Lady, to save the sinful Jesus Christ became Your son and bestowed that honour on You. For our sake You, virgin, were made God's mother. You would not have been raised above all as You are, queen of all bliss, if there had not been sinners. Therefore indeed the sinful ought to call to You, for whom You have Your dignity and Your great grace. Virgin and mother You are, and His mother You are, His hand-work You are, His spouse and His daughter, his who governed and made all kinds of creatures, who for ever reigns in bliss eternally. Ah sweet Lady Mary, great is that dignity for ever to be in bliss the mother of such a son with perfect maidenhood and a virgin's dignity. And You have Him so in complete control and completely at Your will that it is His will that all that You will be carried out everywhere. And to show us this, He stretched His right arm to You when He hung on the cross and bowed His precious head to You, as if He said to You: 'Mother all that You will shall be according to Your will.' Ah sweet Lady! Why do I not always have the sorrows of the three of You before the eyes of my heart. Your Son stretched on the cross, feet and hands pierced with iron nails, and His side covered with blood. And You and Saint John the evangelist stood by Him, weeping on either side with sorrowful sighs. Why do I not always contemplate this in my heart and remember that it was for me and for other sinners, whom He delivered from hell, and that He gave us the bliss of heaven. This thought would certainly kindle so burning a love that, however cold the heart might be, sin would never be committed where that thought was.

Ah Lady, the joy You had at His resurrection after all Your grief, the third day after His death, when You with Your eyes saw Him alive, to live in immortal life without end. Then came the comfort and joy after sorrow, when You saw Him glorified both God and man. His body was seven times brighter than the sun. It was a blissful sight to look at You. Lady, for that bliss

pat þu heddest þenne ⁊ bring me to pat blisse. pat þou wonest
 Inne. ⁊ And parte wip me of þi deol. in herte for to felen ⁊ sum of
 his serwe pat þou for him heddest. ⁊ And help me pat I here mote
 dyen. in oure boþes loue. and rysen at domes day. in oure boþes
 5 blisse. ⁊ pat I. may þer felen. þe fruit of bugginge. And 3e brouken
 of me. pat was so derre bouzt.

A Swete Ihesu sweete leof. my lemmon my deore lord. swetest
 of alle þing. my leue lyf. my lyues loue. ⁊ þou me hast defen-
 det. a 3eyn myn enemys preo. wip al þi lyf. wip þi deþ. And madest
 10 of me vnworþi ⁊ þi lemmon and þi spous. ⁊ And brouztest me so
 seliliche out of þe false word. as þin owne derling to þin owne
 boure. ¶ And as I weore þin owne brid. here in to þi cage. to wone
 wip þi self. in þis holy place. pat no mon of al þis word. ne þar me
 wip delen ⁊ but þi self al one. ¶ Ihesu mi deore lemmon. where þat
 15 I may þe sen. In muynde so priuely. And wouwe þe so louely. And
 cluppe þe swetely. And clepe þe so redili. And as I were þi druri.
 Ay dwelle þe bi. ¶ Wip a loue longyng. And a stille mournyng.
 þat me ne schal beo lykyng. In þouzt of wordliche þing. But in
 Ihesu heuene kyng. Mi leue lyf mi derlyng. þat haþ me loueliche
 20 lad ⁊ in to þis seli wonyng. ¶ A lord blessed mote þou be. pat hast
 ordeynt for me. boþe mete and drinke ⁊ cloþing. and oper þing. &
 me ne þar no swynke. But only tende to þe ⁊ Ihesu blessed mote
 þou be. ¶ A. swete Ihesu swete leof. my lyues loue my swetyng.
 þou hast maad me of nouht. fro þe deþ þou hast me bouzt. From
 25 þe world in to þi chaumbre ⁊ leue lord þou hast me brouzt. And
 more blisse þou hast me higt ⁊ þen wip herte may be þouzt. ¶
 A. swete Ihesu my deore lemmon ⁊ þat þus muchel hast don for
 me. ⁊ what may I þenke. ⁊ what may I speke. ⁊ what may I. worþly
 don ⁊ for þe loue of þe. ⁊ what may I zelde þe. ⁊ what may I. þole
 30 for þe a3eyn. pat þou hast þoled for me. ¶ A ⁊ Mi swete spouse Mi
 deore loue. Me be houeþ þat þou beo. eep for to paye. as I. wot wel
 þat þou art. for a wrecche bodi and a weyk. I. haue heer on eorþe.
 þat I. hedde of þi gifte ful feir & ful clene. But I haue muchel
 enpeyred hit ⁊ and lodliche I. fuiled. ¶ But zit such as hit is. I 3iue
 35 hit þe enterlyche. to þi seruise ⁊ nayled and sprad faste in my
 roode. in þis holy ordre. as þou were nayled for me. in þin harde
 roode. ¶ And here wol I. dwellen. wip þe my swete lemmon ⁊ and

3 his] *r. þe.*
r. world (H.).

6 derre] *r. dere.*

11 word] *r. world* (H.).

13 word]

13 ne þar me wip delen] *Note 106.*
faste] *Note 108.*

14 where þat] *Note 107.*

35 sprad

which You had then, bring me to that bliss which You live in, and let me participate in Your grief, to feel in my heart some of the pity You felt for Him. And help me that I may die here in the love of both of You and rise at doomsday in the bliss of both of You, that there I may feel the fruit of redemption and You take delight in me, who was bought so dear.

Ah sweet Jesus, sweet love, my lover, my dear Lord, sweetest of everything, my dear life, love of my life, You have defended me against my three enemies with Your whole life, with Your death, and made of me, unworthy creature, Your lover and Your spouse and brought me so happily out of this false world as Your own darling to Your own bower, and as if I was Your own bird, here into Your cage to live with You in this holy place, which no man in this whole world is to share with me but You Yourself alone, and where, Jesus, my dear love, I may see You in my mind so privily and woo You so lovingly and embrace You sweetly and call on You so readily and, as if I was Your darling, for ever dwell with You, with a love-longing and a silent care, so that there will be no delight for me in the thought of a worldly thing but in Jesus, King of heaven, my dear life, my darling, who has led me with love into this happy abode. Ah Lord, may You be blessed, who have provided for me both meat and drink, clothing and other things, and made it unnecessary for me to work, but only to attend to You. Jesus, may You be blessed. Ah sweet Jesus, sweet love, love of my life, my beloved, You have made me of nothing, You have redeemed me from death, You have brought me, dear Lord, from the world into Your room and You have promised me more bliss than can be thought in heart. Ah sweet Jesus, my dear love, who have done so much for me, what can I think, what can I say, what can I worthily do for the love of You? What can I render You, what can I suffer for You in return for what You have suffered for me? Ah my sweet spouse, my dear love, it is good for me that You are easy to pay, as I know well You are. For a wretched and weak body I have here on earth, which I got by Your gift quite fair and quite pure, but I have greatly impaired and disgustingly defiled it. But such as it is I give it You entirely to Your service, nailed and stretched out on my cross, in this holy order, just as You were nailed for me on Your hard cross. And

neuer more wol I. of my Roode comen. neuer whil þat I lyue ⁊ for
 þe loue of þe. ⁊ Den wol I. beo grauen. heer vnder þe eorþe. as þou
 weore grauen for me. And on domes day. wol I. rysen aȝeynes þe.
 and wenden þenne al hom wiþ þe ⁊ and wonen in þi blisse. þat
 B, b 5 þou greipest nou. vche day to me. ¶ A swete Ihesu leoue lyf. | so
 murie and so swete hit is. forte dwellen heere. on Rode as þi fere.
 to pole pyne for þi loue. þat bouztest me so dere.

For whon I. in my soule. wiþ al hol muynde. seo þe so reuply.
 hongen on Rode. þi body al on blode. þi limes al to reyȝte.
 10 þi Ioyntes al to plizte. þi woundes and þi leoue leor. þat was so
 briht and so cleer. ben now mad so grisli. and þow lord so mekely.
 tok hit al so louely. for me þat was þin enemy. þenne fele I. redeli.
 a tast wonder ferli. of þi derworþe loue. þat precious druri. þat
 fullep myn herte so. þat al worldliche wo. hit makeþ me pinken
 15 hony swet. whoderward so eueri go. ¶ Swete lord þin ore. Where
 is eny blisse. a zeyn þe tast of þi loue. at þin owne come. Whon þyn
 oune Moder. so louely of chere. þyn owne bodi on þe cros. derworþe
 deore. in þe selue liknesse. þat þou þenne were. beodeþ me to clup-
 pen. as myn owne fere. ¶ Þenne ginneþ þe loue. to springen at myn
 20 herte. and glouweþ up in myn brest. wonderliche hote ⁊ þe loue
 teres of myn neb. rennen ful smerte. my song is likynge of loue. al
 wiþ oute note. ⁊ I. lepe on him raply. as grehound on herte. al out
 of my self. wiþ loueliche leete. And cluppe in myn armes. þe cros
 bi þe sterte. þe blood I. souke of his feet. þat sok is ful swete. ¶
 25 I. cusse and I. cluppe and stunte operwhile. as mon þat is loue
 mad. and seek of loue sore ⁊ i loke on hire. þat him bringeþ. and
 heo bi ginneþ to smyle. as þauȝ hire likede wel. and wolde i dude
 more ⁊ I. lepe eft þer i was. and aunte me þore. i cluppe and I.
 cusse as I. wood wore. ¶ I. walewe and i souke. i. not whuche while.
 30 and whon I. haue al don. ȝit me luste more ⁊ þenne fele I. þat
 blood. in þouȝt of my Mynde ⁊ as hit weore bodilich. warm on my
 lippe. and þe flesch on his feet. bi fore and beo hynde. so softe and
 so swete. to cusse and to cluppe ⁊ heo openeþ hire Mantel þat ladi
 so kuynde. and happeþ vs þer under in þat muri fitte. ȝif eni mon

there I will dwell with You, my sweet love, and I will never again come down from my cross, never as long as I live, for the love of You. Then I will be buried here under the ground as You were buried for me. And at Doomsday I will rise up towards You and indeed go home with You and live in Your bliss, which You now prepare for me every day. Ah sweet Jesus, dear life, it is so delightful and so sweet to live here on the cross as Your companion, to suffer pain for the love of You, who bought me so dear.

For when in my soul with a perfect intention I see You so piteously hanging on the cross, Your body all covered with blood, Your limbs wrenched asunder, Your joints twisted, Your wounds and Your sweet face, which was so bright and fair, now made so horrible, and that You, Lord, so meekly took it all with so much love for me, who was Your enemy, then I readily feel a marvellous taste of Your precious love, of that precious treasure which so fills my heart that it makes me think all worldly woe sweet like honey, wheresoever I go. Sweet Lord, of Your mercy! Where is there any bliss, compared with the taste of Your love at Your own coming, when Your own mother, so fair of face, offers me Your own body on the cross, dear love, exactly like You were, to embrace it as my own companion. Then the love begins to well up in my heart and glows very hotly in my breast. The tears of love run plentifully down my face. My song is delight of love without any melody. I leap at Him swiftly as a greyhound at a hart, quite beside myself, in loving manner, and fold in my arms the cross at the lower end. I suck the blood from His feet; that sucking is extremely sweet. I kiss and embrace and occasionally stop, as one who is love-mad and sick with love-pain. I look at her, who brings Him, and she begins to smile, as if it pleased her and she wanted me to go on. I leap back to where I was and venture myself there; I embrace and I kiss, as if I was mad. I roll and I suck I do not know how long. And when I am sated, I want yet more. Then I feel that blood in my imagination as it were bodily warm on my lips and the flesh on his feet in front and behind so soft and so sweet to kiss and to embrace. She opens her mantle, that Lady so kind, and wraps us under it in that joyful experience. If anybody should want us,

vs askep. þeer men may vs fynde. as hem þat lykep þer þei ben. &
 lop is for to flitte. ¶ Swete lemmon leoue lyf Mony wo haue þei.
 þat are not holliche wiþ þe. in þin holi cluppyng. But wel is me
 þat I. may. euer more niht and day. al þis world forsaken. and beo
 5 wiþ þe al one. ¶ Also my swete Ihesu. my deore lyues loue. as pou
 on þe roode. sperred wiþ þe nayles. zeue þi soule out of þi bodi for
 þe loue of me. ¶ Also my swete lemmon. I as on my Rode. sperred
 in myn ordre. from worldliche murpes. and fleshliche lustes. in
 peyne wiþ þe. zeue my soule. and my bodi. and al myn herte
 10 blisse. wiþ al þe lust of my lyf. to þe loue of þe. And preye þe.
 derworpe lord. for pyn holy nome. þat þou receyue loueli. of me
 wrecche vnworþi. þat gifte so freoly. al in to þi merci. þat I. neuer
 loue oper þing. but al one þe. ¶ For I ne may nouzwher my loue.
 my bodi. ne my soule. bi setten better elles where. þen on þe al
 15 one. So louelich lord as pou art. so worþiful and so precious. in bodi
 & in soule. and eke in deite. þat hast only in þi self. alle maner
 þinge. wherfore eny þing. mai be loue worþi. ¶ For gif I. my
 wrecche loue. beode for to sullen. And sette þer on as heiz pris. as
 herte may beo þenken. ȝut weore al þat for nouzt. þat þou ne
 20 most hit hauen. For sikerliche my swete lemmon. þou hast don
 more þer fore. and ȝit woltou more don. þen I. my self con þenken.
 And þerfore I. coude not ymagen so heiz pris. þat þou nast don
 heer to fore monifold more. For lord whon þat I. nas nouzt. þenne
 þou me maadest. and þat lyk þi seluen. And for þou madest me
 25 lord al þat I. am. I. am al þat I. am. holden to þe one. For in þat
 ilke makyng. pou madest me so clanky. so feir and enterly. wiþ
 outhen lac of eny lyme. lyk þi self al one. wiþ al my fyue wittes.
 resonable as Angel. And þin holy Angel a signet — my seruauent.
 And nouzt onliche he. but also þi seluen. And don me muchel
 30 more. giue me wiþ me wiþ my cristendam. al hol þi seluen. And
 muchel more þen I. con. my self vnderstonden. ¶ But ȝit þow
 madest me. þou art so noble in þi self. an hondred þousend fold.
 and vnymete more. þen al þis world may þenken. And also
 muchel as pou art worth am I holden to þe. þat al þi self hast
 35 ȝiuen to me. and madest me of nouzt. wherfore in þat wit. þat
 þou lord hast ȝiuen to me. wot I. wel forsope. and seo þat I. am

29 he] *r.him.* 30 omit me wiþ]. 31 þow] *add þat* (H.)

6 wiþ þe nayles] *Note 110.* 16 alle maner þinge] *Note 111.* 19 ȝut
 weore al þat for nouzt] *Note 112.* 25 I. am al þat I. am.] *Note 113.*
 28 a signet] *Note 114.*

there we may be found, as people whom it pleases to be where they are, reluctant to go away. Sweet love, dear life, great suffering have those who are not entirely with You in Your holy embracing. But I am happy that I may for ever, day and night, leave this whole world and be with You alone. My sweet Jesus, dear love of my life, just as You, with the nails fastened on the cross, gave Your soul out of Your body for the love of me, just so my sweet love do I, fastened in my order as on my cross, barred from worldly joys and carnal lusts, and suffering with You, give my soul and my body and all the joy of my heart with all the desire of my life to the love of You, and I pray You, dear Lord, by Your holy name, that You with love take from me, unworthy wretch, that gift so fair, all into Your mercy, that I never love another being but only You. For I can set my love, my body or my soul, nowhere better than only in You. For You, Lord, are so amiable, so honourable and so precious, in body and in soul and also in deity, You, who have in Yourself alone all kinds of things [i.e. all the attributes] which make anything love-worthy. For if I should offer my poor love for sale and put on it as high a price as heart may devise, yet all that would not avail to prevent You from having it. For certainly, my sweet love, You have done more to get it and You will do still more than I myself can imagine. And therefore I could not devise so high a price which You not formerly surpassed in many ways. For, Lord, when I was nothing, You made me and that like Yourself. And because You made me, Lord, all that I am, I am in my entirety beholden to You alone. For in that very making You made me so pure, so fair and entirely without fault in any part of my body, like Yourself alone, with all my five senses, rational as an angel, and [have] appointed Your holy angel my servant and not only him but also Yourself, and have done much more for me: given me through my baptism Yourself altogether, and much more than I myself can understand. But in addition You who made me, are so noble in Yourself, a hundred thousandfold and much more than this whole world can think. And to the same degree as You are worth, I am beholden to You, who have given Yourself altogether to me and made me of nothing. Therefore with that knowledge that You, Lord, have given to me, I fully know and see that I am fully obliged to love You for my own

holden.fully to loue þe.for me and þat þou hast me don.muchel
more monyfold.þen I con seon or knowen.And zit a þousendfold
and vnmete more.am I.holden for þat þou art.more þen for my
seluen.

ccccxix A,a
(= 371 v.a)

5 But swete Ihesu my lyues loue nouzt onliche madest þou me
of nouzt.But þer to.whon I was loren þorw myn oune
defaute, þou founde me.and bouztest me.azeyn wiþ þi blod.But
what giue þou for me.to bugge me to blisse.forsope lord a deore
prys.þi self to þe dep.¶ But swete lemmon leoue lyf. of my furste
10 makyng.⁊ am I holden to þe.muchel more þen I.am.& more
þen I.con þenken.And sipen of my fyndyng.& of my deore ¶
buggyng.þat þou me bouztest wiþ þi dep.am I.nou double holden.
But so muchel monyfold.and vnmete more.⁊ is in þat deore
buggyng.þi derworþe loue i kud.þen was in þat.makyng þat I.ne
15 wot.what I.may siggen.ne rikene þeronne.¶ But ouer in al þis
worldes wit.may nempnen.or þenken.am I.holden so fer.and so
muchel more.⁊ þat al þat euer may beo þouzt al nis as riht nouzt.a
zeyn þat I am holden.¶ But zit my swete derlyng.my lyues loue my
swetyng. not onliche madest þou me of nouzt.and after whon þat I
20 was loren.a zeyn þou bouztest me wiþ þi dep.so deore vppon þe
Roode.⁊ but zit ouer al þis.þou hast me trewely be het.al þi self
in blisse.þat þou me madest so.and me so deore bouztest woldest
wedde me to þe.& giuen euermore þi self.⁊ al hol to be myn owne.

25 A Swete Ihesu my leoue lyf.my lemmon my gode lord.Mi
swetyng my derlyng.swettest ouer alle þing.¶ What schal
I nou siggen.For nou am I þrefold holden for to louen þe.⁊ In as
muchel as I am.⁊ And þrefold more þen I con.⁊ And þrefold wiþ
outen meþ.more þen in al þis world.⁊ wiþ herte may beo þouzt.¶
On is for my makyng.¶ A noþer.for my buggyng.⁊ þe þridde is.
30 for my weddyng.⁊ to þe myn owne spouse.¶ A Mi swete lemmon.⁊
what schal I.nou don.⁊ þat I.nam but o fold.And I.holden to þe.
al my self þre fold.muche more vche fold.⁊ þen herte may þenken.
¶ Nou swete Ihesu leoue lyf.my derworþe lemmon.al þe þouzt þat
i con.onliche hit is for þe.where þat I.may fynde loue.⁊ I.nouzt for

22 þat þou] ⁊.þou þat (H.).

1 for me] Note 115. 15 ouer in al] Note 116. 31 þat I.nam] etc.
Note 117. 34 where þat] Note 118.

sake and because You have done much more in many ways than I can understand or know. And still in thousand ways and much more I am beholden to You on account of myself.

But sweet Jesus, love of my life, You did not only make me of nothing, but besides, when I was lost through my own fault, You found me and redeemed me with Your blood. But what did You pay for me to buy me to bliss? Truly, Lord, a high price: Yourself to the death. But, sweet love, dear life, for my creating in the first place I am much more beholden to You than I am and more than I can imagine. And then for my finding and my costly buying, that You bought me with Your death, I am now doubly beholden. But so many times more and so immeasurably more is in that costly redemption! For Your precious love was shown in that making so that I do not know what to say or how to speak thereof. But above all that this world's knowledge may mention or imagine I am beholden so far and so much more that whatever may be imagined, is just like nothing compared with the degree to which I am beholden. But moreover my sweet darling, love of my life, my love, You did not only make me of nothing and afterwards, when I was lost, buy me back so dearly with Your death on the cross, but in addition [to and] above all this You have indeed promised me all Yourself in bliss. You, who made me thus and bought me so dear, wanted to wed me to You and give Yourself to be for all future time entirely mine.

Ah sweet Jesus, my dear life, my love, my good Lord, my lover, my darling, sweetest above everything, what shall I now say? For now I am bound to love You for three reasons; in so far as I am, and three times more than I can think and an innumerable number of three times more than in all this world heart can imagine. One is for my making; the second for my redemption; the third is for wedding me to You, my own spouse. Ah my sweet love, what shall I do now, seeing that I am not beholden to You for one reason, but totally beholden to Your for three reasons, and for each reason more than heart can think? Now, sweet Jesus, dear life, my dear love, every thought that I have is for You alone, namely where I can find love enough to give You.

to zeue þe. And þauȝ I.wuste where.so muche loue to fynden ⁊ ne
 haue I.wher to leggen hit.ne wher in to don hit. ¶ For wel I.wot
 þe soþe.þat þauȝ my sely herte.weore widdore and largore.þen
 is al þis wyde world ⁊ ȝit weore hit not suffisant half þat loue to
 5 holden.ne þe þousend part.þer of to bi closen.For wel I.wot sikerly
 þat neede hit moste bersten ⁊ wip strengþe of loue longyng.to þe
 my leoue lord. ¶ Swete Ihesu my leoue lyf.my lemmon so deore.
 Feir swetely and freo.and louely of chere.Let me beo þi seruauant.
 and serue þe here ⁊ þat I.may in þi blisse.sitte þe neere. ¶ Swete
 10 Ihesu my lyues loue. þat sittest so heize in heuene a boue. ¶ What
 schal I.don. ¶ What schal I seyen. ¶ What schal I.penken in þi
 loue.For hit is.so wonder muchel.wip outhen eny bigynnyng.þat
 þou me formedest furst.and madest lyk þi self of nouȝt. ¶ And
 eft ȝit.hit is so muchel.in þe middel worchyng.þat wip þi bodiliche
 15 lyf.þou hast me siþen longe I souȝt.And wip þi dep þat was so
 hard ⁊ vppon þe Roode.so deore bouȝt.And heiztest me more
 mony fold ⁊ þen wip herte may be bouȝt.For al þi self al one al
 weldinde lord.verrey god.and soþfast mon in bodi.and in soule.
 þou hast me hiȝt trewely.forte ben myn oune.In more blisse
 20 endeles.þen herte may penken.and tokne special.bi fore mony
 opere.þow takest me of þi cortesy.As þin owne druri.Drawen out
 of þis false world ⁊ my trichour.and myn enemy.And put me her
 priueli.to lere me louely.For to singgen swetely.in þin oune cage ⁊
 so þat þou beo.al my song.wip loue teres euer a mong.þat i do
 25 neuer þat wrong.to maken eni oper mong.Of no worldliche prong.
 til tyme of myn hepen zong.þat I.heþene to þi self ⁊ make my
 passage.

But swete Ihesu leue lyf.my lyues loue.mi lemmon.loue þe
 wol I.as I con.And leten for no mon.For nou wot I.what I
 30 wol don.siþen þat þe loue of þe ⁊ is so vnymete muchel. ¶ Þat
 I.ne con not penken þer of no bigynnyng.for my furste makyng. ¶
 Ne I.ne con seo þer of.measure in þe middel.for my middel bug-
 gyng.wip þi deore dizing. Ne I.ne con þer onne ⁊ þenke non
 endyng.for my troupe pliztyng.þat I.made at chirche dore ⁊ whon
 35 I.was a child ȝyng.to þyn owne weddyng. ¶ Swete Ihesu swete

17 bouȝt] *v.* þouȝt (H.). 20 and] *v.in.*

2 I wot þe soþe] *Note* 119. 11 in þi loue] *Note* 120. 12 eny] *Note*

And if I should know where to find so much love, I should not have room where to place it, nor anything to put it in. For I know full well how true it is that, although my poor heart were wider and larger than this whole wide world is, yet it would not be sufficient to hold half that love, nor to encompass the thousandth part of it. For I know for certain that it must needs burst with the strength of love-longing for You, my dear Lord. Sweet Jesus, my dear life, my love so dear, fair, sweet and beautiful and pleasing of countenance, let me be Your servant and serve You here so that in Your bliss I may sit nearer to You. Sweet Jesus, love of my life, You are sitting so high in heaven above. What shall I do? What shall I say? What shall I think, when encompassed by Your love? For it is so very great without any beginning: You first created me and made me like You of nothing. And again it is so great afterwards in the middle phase, when with Your bodily life You have sought me long and with Your death on the cross, which was so cruel, bought me so dear and still promise me much more than heart can imagine. For Yourself alone, all-powerful Lord, true God and true man, in body and in soul, You have truly promised me to be my own eternally in more bliss than heart can imagine. And as a special sign above many others, You take me by Your favour as Your own love, drawn out of this false world, my deceiver and my enemy, and put me here privately, to teach me lovingly to sing sweetly in Your own cage. That You are [the theme] of all my song, always mixed with tears of love; that I never may commit the sin of mixing with any worldly company till the time of my going hence, when I shall pass to You from here.

But, sweet Jesus, dear life, love of my life, my love, I will love You as I can and desist for nobody, for now I know what I will do: since Your love is so immeasurable that I cannot imagine any beginning of it for my first making, nor see any moderation of it in the middle phase for my redemption with Your dear dying, nor imagine an end of it for the pledging of my troth, which I made at the door of the church, when I was a young child, to wed You. Sweet Jesus, sweet love, since I do

121. 20 and tokne] *Note* 122. 32 Ne I.ne con seo þer of] *etc.*
Note 123.

leof. Siþen I. ne con of þi loue. be gynnyng ne endyng. Forsope
 swete lemmon. swettest of alle þing. A midde þi loue I. wol me
 don. bi twene to þin armes. ¶ and þere wol I. slepen and waken.
 And þere my preyers maken. Murþes in mournyng þer wol I.
 5 taken. And al þis worldes lykyng. for þi loue forsaken. = þer wol
 I. cluppen & cussen. And swete loue sawes ine wissen. And in a
 lykynde baþ. baþen of blisse. þer flowe teres of loue. wiþ outen eny
 lisse. ¶ þer wol I. souken of þi syde. þat openeþ a zeyn me so
 10 wyde. wiþ outen eny fluttyng. þer wol I. a bide. as As hit was
 opened for me. so blessed be þat tyde. ¶ Per wol I lyuen and dye.
 bi loken in þyn Armes tweyze And þe my lef. loueliche preye. þat
 pou me so. wiþ þi loue tyze þat I. may of þi merci. wiþ þi self
 A, b steize. to loue þi fader in siht of his eyze. ¶ A swete Ihesu | swete
 lef. my deore herte. my lyues loue. Mi lyf. Mi dep. Mi blisse. = For
 15 pou ordeyndest me. to þi deore lemmon. Bi twene þin armes ley
 I. me. Bi twene myn Armes cluppe I. þe. Nou zif me felyng. in þe
 wiþ outen ending. and hold me in þi kepyng. swete Ihesu heuene
 kyng. Amen.

6 sawes ine wissen] *r.* sawe singe *i* wisse. 9 omit as].

3 bitwene to þin armes] *Note* 124. 6 sawes ine wissen] *Note* 125.

not know either beginning or end of Your love, truly, sweet love, sweetest of all things, I will put myself in the midst of Your love, between Your two arms. And there shall I sleep and wake and there say my prayers. There shall I find joy in care and forsake all the pleasure of the world for Your love. There I shall verily embrace and kiss You and sing sweet love-songs and bathe in a pleasing bath of bliss, where tears of love flow without end. There I shall suck of Your side, which opens towards me so wide, without moving at all, and there I will stay. When it was opened for me, so blessed be that time. There I will live and die, locked in Your two arms and, my dear, lovingly pray You that You bind me so with Your love that I may by Your mercy climb with You to praise Your Father in Your presence. Ah sweet Jesus, sweet love, my dear heart, love of my life, my death, my bliss, because You made me Your dear lover, I put me between Your arms, I embrace You between my arms. Now give me consciousness of You for ever and keep me in Your charge, sweet Jesus, King of heaven. Amen.

NOTES

1. 2/1-7. For the first part of the introduction the composer seems to be indebted to St. Anselm, cf. *Liber Meditationum et Orationum: Prologus* (see p. xvii).
2. 2/3. **Hit falleþ**: cf. *O.E.D.* s.v. *fall* v. 33b. Note that the quotations given there are different, since they contain an object. An instance of the independent use of the impersonal form is found in the following quotation from *Sir Gawain & the Green Knight* (Tolkien's ed.) 1.890: 'Double felde, *as hit fallez*' . . . where the verb is glossed 'be fitting, right for' ¹.
3. 2/5. **bi ginnen and leten**: The verb-stem has the function of the imperative. cf. *St. Marherete* (E.E.T.S. 1934) 34, 35 'Ne nis þear na bote bute fleo þenne, þet nowðer ne beo nohwer ane wið oðer; ne *seon* ham, ne *somþrin*, ne *sitten* to-gederes wið-uten wittnesse, þet mahe iseon hwæt ha don.' 34/23. 'Ant sone se ha gultes eawiht, *gan* anan uorðriht þet ha ne firstin hit nawt to schawen hit i schrifte. . . .'
4. 2/5. **in what paas**: It is not clear whether *what* is to be interpreted as a pronoun [at such a pace], or as an adjective [at a quick pace]. Cf. *O.E.D.* s.v. *what* adj.² and: c. 1200 *Vices & Virtues* (E.E.T.S. 217, 1942) 99/31: 'ȝif hie cumeð fram mannen, hie cann *hwatliche* underfinden.'
5. 2/7-10. Construe: Inward þenkyng and deoplich sechyng — wip outen eny redyng — . . . schal ȝiuen. . . .
6. 2/13-15. **þat he truste . . . And holden**: This is an instance of the use of an inf. after *and* (or *but*) though not fitting the construction in the preceding part of the sentence. cf. Chaucer, *The Clerkes Tale* 906: 'he demed . . . That whan the lord fulfild had his corage, Him wolde thinke it were a disparage . . . so lowe for t'alighte, *And voyden* hir as sone as ever he mighte.' *Book of Margery Kempe* (E.E.T.S., 1939) 7/2: 'þe Deuel euyr-mor seyng to hyr . . . hir nedyd no confessyion *but don* penawns. . . .'
7. 2/25. **holy wey**: Horstmann suggests *halewey*. But this is apparently one of the cases of which *O.E.D.* says: 'some of the forms suggest association with *hali-holy*'. Note that the word also occurs in this text with the spelling *halewy* 26/17, 28/2.
8. 4/3. **þou þouȝtest**: Horstmann suggests: *þat* bouȝtest; pro-

¹ See Elis. Wright on 'Sir Gawain & the Green Knight', in *Journal of Engl. & Germ. Philology* XXXIV (1935).

bably in correlation to: *mi makere þat* 4/1. But as the MS. has clearly *þou* and the sense does not require the change, the MS. reading has been retained.

9. 4/7. **feir**: Konrath suggests to replace this word by *softe*, since the corresponding phrase in *On Ureisun* has: *softe and swote*. Probably the author changed *softe* > *feir*, sacrificing the alliteration, on account of *feir* being a more appropriate epithet. As *A Talkyng* is a paraphrase and not a modernized version of *On Ureisun*, Konrath's suggestion seems hardly warrantable.
10. 4/15. **blisse**: Konrath prefers to take the *Ureisun*-reading: *blase*. This excellent emendation finds no support in *O.E.D.*, which records the fig. sense of *blase* only from *On Ureisun* (1240) and Shakespeare (*Rich.* II.II,i,33). The fact that the word was obviously rare in the figurative meaning may well have been the cause of its being replaced by *blisse* in this text.
11. 4/21. **of**: Konrath reads: *wiþ*; cf. *On Ureisun*: & turn me allunge to þe *wiþ* soþe loue.
12. 4/29. **bleendynge**: The earliest quotation of the verbal noun in *O.E.D.* is from 1795.
13. 4/29. **otewiþ**: cf. *On Ureisun*: 'Nis nan blisse soþes inan þing þat is *utewiþ*.'
14. 4/30. **As hony þat me likkeþ**: cf. *Hali Meiðhad* (E.E.T.S., 1922). 11/96: 'Aske þes cwenes, þes riche cuntasses. . . . Ich habbe ham to witnesse, ha *lickeð* *huni of þornes*. ha buggen al þat swet wið twa dale of bittre.'
15. 4/36. **wiþ outen askyng**: = without our asking for it. The *Ureisun*-text has: *wiþ uthen bune*, which Morris (E.E.T.S., 1867) translates: *request*. *O.E.D.* gives the quotation from *On Ureisun* under *bune*, deriving it from OE. *bycgan*, and translates: *buying*. Both the sense of the context and the rendering in *A Talkyng* show this conjecture to be obviously wrong. cf. *boon*, ON. *bōn*, OE. *bān*: *prayer*.
16. 6/2. **seynynge**: This is probably a verbal noun belonging to the verb *sein* (cf. *O.E.D.* s.v. *sein* v.) meaning: *to sign, seal*.
17. 6/5. **þin ore**: = of thy grace. cf. *O.E.D.* s.v. *ore* sb. 2.
18. 6/16. **hit**: Instead of *him* (sc. *sone*) is probably due to the *Ureisun*-text, which has *child* (Note that farther on we find *him*). The *Ureisun*-text reads: 'as þe moder to hire child. hwa leof. . . .', so that there is no pronoun referring to *child* here.
19. 6/17-19. The passage **Ho leof. Ho lef. . . .** offers some difficulties, probably due to our no longer understanding the idiom.

Morris translates the corresponding passage in *On Ureisun* '*hwa leof: hwa lif: hwa deþ him þe bi-tweonen. hwa wule beo bi-cluppet*:', in the following way: 'Each is beloved; each is dear; each places himself in thy arms; each will be embraced.'

Einenkel, incidentally coming upon this passage in his article: Eine englische Schriftstellerin aus dem Anfang des 12e Jhrh.

(*Anglia* V), translates: „Wer mein leben, wer mein liebstes, wer stellt sich zwischen uns (*sic*)? Wer will umarmt sein?“

Konrath deals with this passage as it is in our text. Here again he seems to look upon *A Talkyng* as a 'modernized' version of *On Ureisun*, whereas it is obviously a paraphrase (cf. *Notes* 9,10,11). He does not venture upon a translation, but says: '*heo doþ him* etc.: r. *ho* = *who* for *heo* cf. *Ureisun* '*hwo*.' The mark ' after *leof* etc. is meant to represent a mark of interrogation'.

It should be noted that in *A Talkyng* the mark ' is not used in this passage, and that — *heo doþ him.hire bi twenen* — is probably not a question.

Without pretending that I have been able to solve all the problems, I propose the following punctuation and interpretation: '*Ho leof?ho lef?*' *Heo doþ him hire bi twenen.* '*Ho wole be biclupped and cusse me swele? Who haþ do, my deore, who haþ do þe so?*'

Ho in *Ho leof? ho lef?* is taken to be an interjection used to soothe the child, cf. *O.E.D. s.v. ho, int²*. *Heo* = *she*. *Hire bi twenen* is a case of hyperbaton, *to do bi twenen hire* being apparently an idiom for: to clasp in her arms, cf. *Blickl. Hom.* (Morris 1867) 229: '*þa apostoli wæron æt-somne; and hie sendon hlot him betweonum.*' *Lamb. Hom.* (Morris 1874-80) 61/109: '*Ga heþen, he said, fra vs bituin.*' Or it may stand for: *heo doþ him hire armes bi twenen*, cf. *Lamb. Hom.* 185: '*hwine warpe ich me bitweone þe ilke earmes*', which suggests that *armes* may have fallen out. *Ho* in *Ho wole be biclupped* is taken to be the form regularly used for *he*. And this sentence is to be read with the intonation of a question.

20. 6/20-21. Construe: to souken þat pappe of my fulle beo my lykyng....
21. 6/22. **þe speres openyng**: We have here an exceptional use of a genitive before a form in *-ing* to denote the instrument used to perform the action expressed by the *-ing*-form.
22. 6/22. **gounyng**: Though this spelling is nowhere recorded, some forms have come down which suggest it to belong to *gane* v. = to open the mouth wide, to gape. Of this verb we find a spelling ?*gwone* and a late form *gawne*, cf. *O.E.D. s.v. gane* v. †*gwane*; cf. also: c. 1460 J. Russell *Bk. Nurture* 294: '*Be not gapynge nor ganynge, ne with þy mouth to powt.*' 13th.c. *Death* (OE. Miscellany ed. Morris, 1872) 233: '*He yoneþ myd his muþe and stareþ myd his eye.*'
23. 8/10. **loueuelliche**: This is the MS. reading and since the scribe always clearly distinguishes between *u* and *n*, Horstmann's reading *louendliche* has not been adopted, but *loueuelliche* is looked upon as a scribal error for *loueliche*.
24. 8/15. **stoppe me þe felyng**: cf. *O.E.D. s.v. stop* v. 15: '*constr. of and with double object by omission of of*'. The latter construction seems to have been used here. Note, however, that the earliest quotation is from c.1440.
25. 8/17. **fere**: If this reading is to be kept, this form has to be

interpreted as an inf. (cf. *O.E.D. s.v. fear v. 4a*) dependent on *makeþ*, in which case it would be correlative to an adjective. This clumsy construction seems to make it justifiable to read: *fered* (afraid).

26. 8/36. **o blode**: cf. *O.E.D. s.v. o prep.¹* for *on, in*.
27. 10/1. **þat I. fullde is wiþ**: Besides the emendation suggested in the foot-notes (cf. also 26/9), another seems to be possible: **þat I** failed it **wiþ** (cf. 8/11).
28. 10/17. **to siggen**: The phrase apparently means here: *that is to say*, cf.: 13th.c.XI *Pains of Hell* (OE. Miscellany, ed. Morris. E.E.T.S. 49, 1872) p. 229: 'Hit was also dep. *to nemene*, As from þe eorþe vp to heuene.' According to *O.E.D. s.v. say v. 4b* the usual phrase was: '*þæt is to siggen*'. 'To say' in this meaning is only quoted twice from Hooper 1547, s.v. *say 4 c.* cf. *to wit, to understand, O.E.D. s.v. understand v. 5d*.
29. 10/20. **þou þat art qween . . .**: The many relative clauses introduced in this sentence are probably responsible for the writer's having lost sight of the original subject *þou*, which has no predicate.
30. 10/26. **vr aller Iugges mooder**: = in the capacity of mother of the judge of all of us.
31. 10/33. **folwe my neode**: This phrase seems to mean something like: do what the state of my soul makes it desirable for me to do; cf. *O.E.D. s.v. follow v. 6b*: to pursue (an affair) to its conclusion: a.1547 to folowe my reuenge. The same semantic development is found in OE. *gelæstan* cf. *Beowulf* 524: *Beot gelæste* (he achieved his boast); idem *Battle of Maldon* 15: *beot he gelæste*; and in OE. *fullgan* cf. Alfred, *Boeth.* 7,5: *We ne moton full-gan ures Scippendes willan* (we cannot perform our Maker's will).
32. 12/7. **þat wolde raþer suffre. to dyen . . . þen to þolien**: Though the construction suggests to *þolien* to be correlative to *dyen*, the sense requires it to be taken correlative to *suffre*, because *suffren* and *þolien* are synonyms.
33. 12/7. The meaning of this rather intricate sentence will probably be clear, if the words are put in the following order: *bodiliche to don* [so as to do] *al my wille anentes worldliche weole and gostliche to schilde* [so as to shield] *me from myn enemy . . .*. God being obviously the subject of 'schilde' (obj. me), it must also be God who 'does'.
34. 12/10. **for þe loue of him**: Horstmann reads: *fro . . .*, which does not seem to make sense, 'him' being the devil.
35. 12/15. **þer inne**: i.e. in that condition.
36. 12/30. **eft makere**: Cf. Anselmus *Med.* III 'creator et recreator meus'.
37. 14/7. **nougt**: This may be interpreted either as the negative adverb or as an adjective (wicked, vicious).
38. 14/8. **þen stynkinde careyne**: At least a comparative, e.g. *worse*, must be missing before 'þen'; cf. Anselmus *Med.* II ' . . . peius cadavere'.

39. 14/9. **me grysep . . . and wlate**: The subject *I* of *wlate* has to be inferred from the object-form of this pronoun preceding *grysep*. cf. Chaucer *C.T.Prol.* 785: '*Us thoughte it was noght worth to make it wys, And graunted him withouten.*' The examples prove that at the time the transition of the 'impersonal' to the 'personal' construction was in full swing.
40. 14/16. **al his schappere**: The place in the sentence suggests that *al* belongs to *his schappere*, but the meaning requires it to be interpreted as an adverb placed rather ambiguously, probably on account of there not being a more suitable position.
41. 14/23. **on on Rode**: The usual phrase is: *on Rode*, and occasionally we find *on þe Rode* in the latter part of the text, which suggests that *on on Rode* is a scribal error for: *on Rode*; cf. *MS.S. on þe Rode*.
42. 16/27. *þat he* [the devil] *bobbeþ him wiþ and ledeþ* [sc. *him*] *as him* [the devil] *lykeþ*.
43. 18/10. **dude þat in him was.Ladde . . .**: Cf. 18/15 *dude þat in him was . . . to leden . . .*: = he did his utmost to lead them. . . . This is probably an instance of the construction: *do* + (*and*) + *preterite*, as in: St.Th.More: *Conf. Tynd.* (Wks. 1557) 615D6: '*al these nacions nou doe and long haue done recognized and knowledged the Pope.*'
44. 18/20. **gruyned**: cf. OE. *grunian* = to grunt, and *to groin* (same meanings) and OFr. *grogni-r*, Lat. *grunnire*. The spelling with *uy* is not recorded in *O.E.D.*, but sub *groin sb.* (a grunting, grumble) we find: *groyn(e)*, *groine*, *groon*, *gryn*, *grune*, *gruyn*.
45. 18/26. **lucifer**: Though the meaning is perfectly clear it is doubtful whether the author meant '*lucifer*', as it is here, so taking him as the personification of pride, or *lucifers*, (cf. *Adames gult* 18/27) in which case there would be a genitive with the headword suppressed. As there is not another instance of this construction in the text, and both the MSS. have *lucifer*, the former interpretation seems to be the correct one.
46. 18/29. **offe**: From Pres.D. standpoint *offe* is redundant or requires *it* after it.
47. 18/31. **What schal I. nou to rede**: In this phrase there is a shifting from an impersonal to a personal construction; cf. *þe Liflade of St. Juliana* (E.E.T.S., 1872) 85, 168 '*what schal ous to rede.*' Layamon *Brut* (Morris-Skeat 1885) 13527: '*whæt mæze we nu to rade?*'
Konrath's suggestion to insert an inf. *do* is probably due to his not being acquainted with the impersonal construction. If there is any 'omission', it might be of '*be*'; cf. *Handlyng Synne* (E.E.T.S., 1901) 5653: *what ys to rede*; Chaucer *Troilus* I 96: *what was best to rede*.
48. 20/1. **wondrep**: There are several instances, and this seems to be a case in point, where OE. *wundrian* does not seem to mean:

to be amazed at. The creatures referred to in this text are not amazed at a person, but they cruelly reveal his sins, they cry out: This is the devil's idol, etc. In the *Book of Margery Kempe* there occur several instances of this use of OE. *wundrian*. It would seem that this verb is in some way connected with the noun *wonder*; cf. *O.E.D. s.v. wonder sb. 5a*. Cf. the following quotations:

Alfric, *Genesis* XXI,6 (Grein, 1857) 'Sarra cwæð þa ofwundrod: God me worhte hlehter; swa hwa swa þæt geaxað, he hlihð eac mid me.' *Job* XIX (Grein, 1872): 'Hwæt! þa Iobes gebroðru and geswustra and ealle, þa þe hine ær cuðon, comon him to and hine gefrefrodon and his micclum *wundrodun* and him gife geafon.'

Book of Margery Kempe (E.E.T.S., 1939) 174/22: 'Sche myth not mesuryn hir-self ne rewlyn hir-selfe, but cryid & roryd þat many man on hir *wonderyd*. But sche toke no heed what ony man *seyd* ne *dede*.' 185/27: 'þe crying it was so lowd & so boistows, and mech pepil *wondryd* on her & *bannyd* hir ful fast. . . . ' 107/13: 'þerfor many man & many woman *wondryd* up-on hir, *skornyd* hir & *despised* hir, *bannyd* hir & *cursyd* hir, *seyde* meche euyl of hir, *slawndryd* hir. . . . '

49. 20/3. **I. erred**: This spelling is not recorded; the dictionaries only give: *arren*, *irren*. Here the correct reading is of course *Ierred* (past part.).
50. 20/5. **Anselmus**: Here the writer (or the scribe) acknowledges his debt to St. Anselm, though there is here no more a direct borrowing than in the cases mentioned above. The inspiration for the feelings and thoughts of the present passage is probably taken from *Med.* III & VI.
51. 20/23. **And þou his deore Mooder. . . . þe swerd of þi peyne. þurlede þi soule**. Note the change of subject in this sentence, where a relative clause might have been expected in correlation to the construction of the preceding sentence, which opens in the same way. Einkenkel gives some instances of this construction in *Hist. Syntax*. p.60, § 18: *Caxton*: 'she, that was not lerned to receyue suche geestes, sore harde was *his acquaintance* to her.' *Berners*: 'he that thought to haue slayne me, I haue slayne hym.' *Shakespeare* (3 Henry VI I, 4, 6) 'My sons, God knows what has bechanced them.'
52. 20/26. **at reȝt**: Konrath connects this word with the MNE. verb *atreach* in the meaning: to seize, snatch away. This conjecture is obviously wrong. The form belongs to OE. *ætrihte*: close at hand, near; cf. *Bosworth & Toller*.
53. 20/34. **Inquacumque hora. . .** Whereas the preceding quotation from the Bible (20/31) is found in St. Anselm's *Meditatio* X, this quotation appears not to be from either of these sources.
54. 22/5. **he kneuȝ his gultes. And þe for his saueour**: The two incongruous objects joined to this verb instance a curious case of zeugma.
55. 22/13. **and wil**: Horstmann suggests: *in wil*, probably because

the usual form of the 3rd. pers.sg.pres. is *wol* or *wole*. But the fact that both the MSS. have this reading makes a strong point for keeping it. As for *willen* followed by a prep. inf. cf. *Paston Letters* I, 251: she *wold* never so fayn to *have* be delyveryd of her as she *wol* now.

56. 24/18. **desafyen**: cf. *O.E.D.* s.v. *disaffy* v. to put out of relations of affiance, defy. There is only one quotation (1546). The French **desaffier* does not seem to have been of frequent occurrence, though **affier* was found as early as the 12th.c. As for the meaning here, I refer to Anselmus *Med.* VI: *non despero de misericordia tua*.
57. 24/22. **to my counsell**: Though *O.E.D.* s.v. *counsel* sb. gives the meaning of *counsellor* only as late as 1709, it is tempting to take it here in that meaning. If it is taken as *advice*, *my* has to be interpreted as being in objective relation to *counseil*; cf. *my makyng* 64/29.
58. 24/26. **bi tauȝt**: This may be interpreted as a past participle dependent on *haueþ* [has entrusted so sweet a help to me]; or it may be looked upon as an independent participle construction [when I am entrusted]. In the latter interpretation *haueþ* is a verb of full meaning, cf. *O.E.D.* s.v. *have* v.B I 10.
59. 24/29. **causen**: Konrath: 'to plead the cause of sinners (derived from Latin *causari*) is not given in *O.E.D.*'.
60. 26/25. **Summe freodam & largesse**. . . : Construe: *freodam & largesse*. . . [makeþ] *summe* [beo biloued and þe more deore]; cf. 26/23. The same holds good for 26/26, 27, 28, 29, 30.
61. 26/28. **to ben kud kene in fiht**: þe *Wohunge* has: *kid & kene*, but since the MSS. read: *kud kene*, it would seem that *kud* has to be interpreted as a past part. (to be known as brave in fight).
62. 26/32. **kuynde mest sibbe frendes.vchon louen oþer**: A word is evidently left out after *kuynde* or after *mest*. It may well have been the 3rd.pers.sg. pres.of *maken*, a contracted form of which, (e.g. *maas*), made it very much look like *mest*, which may well account for it having been skipped by the scribe.
63. 28/7. **a softe bap.bapþinge**: = the taking of a soft bap; cf. 68/7.
64. 28/21. **pou toke of hire swete flesch.wiþ outen hire wemmyng.monkuynde**: Construe: *wiþ outen hire wemmyng* pou toke etc. For: *wiþ outen hire wemmyng* cf. Note 57.
65. 28/24. **to maken hol**: Horstmann suggests the reading: *to maken loue*, but there is no need for this conjecture at all; *hol* is used absolutely here and the whole phrase means: to restore peace.
66. 28/25. **þat ne may.& ouȝte to be kuynde.to louen**: The redundant preposition *to* immediately after *ouȝte* is apparently due to the insertion of the adjunct *be kuynde* between the auxiliary and the infinitive.
67. 28/30. **ne may me frendes lakken**: = I cannot feel the lack of friends.
68. 30/1. **nouȝt aren hem to telle**: It is not clear whether *hem* is a

- scribal error for *heo*, or whether the phrase is correct as it stands. *þe Wohunge* has: 'Oðre frend narn nawiht aʒaines te to tellen.'
69. 30/9. **þat mon may wiþ loue ben**: Horstmann suggests the insertion of *in* before *loue*, but though the meaning is 'to be in love with', *in* should not be inserted here, the ME. phrase being: *ben wiþ loue*. The earliest quotation of *to be in love with* is from 1508 (*O.E.D. s.v. love sb. 7d*).
70. 30/22. **ʒif I. wiþ al myn herte.al one wol þe**: Though this sentence presents no difficulty, if we interpret *wol* as a notional verb (= want; cf. 42/14), Konrath inserts *loue* from *þe Wohunge*, which has: *ʒif i þe riht luvie*. It should be noted however that MS. S.has: *ʒif I al myn herte alone wol ʒiue þe*, which may well have been the original reading, since it runs parallel with the head-clause: *al þow wolt hit ʒeue me*.
71. 32/11. **to wouwe wiþ þi lemmon**: Construe: *to wouwe þi lemmon wiþ*. This position of the preposition between verb and object occurs more often in ME.; cf. *P.Pl.Crede* (Skeat, 1867) 116: 'Cloþ to coueren wiþ our bones'; Mandev. *Travels* (E.E.T.S., 1916) 130/20: 'a lityll clout pat þei coueren with here knees.' (see Visser, *Syntax St.Th.More I*, 148).
72. 34/11. **þyn oune bodi. to fihten**: Konrath's insertion of *with* is wrong. There are many phrases that require a prep. in MNE. that did not have it in ME.cf.*Book of Margery Kempe* (E.E.T.S., 1939) 112/33: 'he cam hys propyr persone.' Malory, *Mort d'A.* (Sommer, 1889-91) 459/31: '(he) slewe ij knyghtes his owne handes.'
73. 34/19. **þat is monnes soule**: that is to say man's soul.
74. 36/17. **to eken al þat**: Cf. *St.Marherete* (E.E.T.S., 1934) 10/24 'To-*eke* þis, þet he is se mihti . . . he (is) leoflukest to lokin upon . . .': The meaning of *to eken* is 'in addition to'. Construe: *to eken al þat, þou þoledest al þe schome. . .*
75. 36/21. **euer sechinde loue.& beodyng of grace**: = always in search of love and of prayer for grace.
76. 38/1. **maden me mony a res**: Cf. c.1325 *Poems of the Times of Edward II*, 248 in *Political Songs* (Camden, 1839) 334: 'Hii sholde gon to the Holi Lond and maken there her res.'
77. 38/1. **grennynde beere**: *Beere* (*O.E.D. s.v. bere sb.*) may mean: behaviour; hence *grennynde beere*: grimaces.
78. 38/3. **comen me wiþ inne**: subject *þei*, cf. 36/31.
79. 38/5. **clokes**: Konrath reads *crokes* (cf. 36/30, 38/16), though the sense does not require an emendation.
80. 38/10. **vnþonkes**: against my will. Horstmann inserts *min*, but according to *O.E.D. s.v. unthank 3a*, the gen. was used adverbially without a pers. pron.
81. 40/5. **sellen and faren**: See note 72 and *O.E.D. s.v. sail, v.tr.*; cf. also 34/11.
82. 40/9. **hose harde be stond**: 'be' has probably to be inserted; there was, however, a verb *to stand* meaning: to oppose, to withstand; cf. *O.E.D. s.v. stand v. 52*.

83. 40/12 **for a gyngē**: It is doubtful whether this was the original reading. The context suggests something to contrast with *Euer lastinde*, e.g. 'for a time', or some sort of expression more satisfying than 'as a companion', as it seems to have to be understood now. But since both the MSS. clearly read *gyngē*, an emendation seems hardly warrantable.
84. 40/19 **þat comen ouer þhwerte**: = that harass me; cf. *O.E.D.* s.v. *overthwart* across, athwart.
85. 42/35. **wher wiþ þin holy bodi þou mihtest inne folden**: Two constructions seem to have been mixed up *wher wiþ* . . . *þou mihtest hulen* (cf. 42/20) and *wher þin holy bodi þou mihtest inne folden*. Or should this construction be looked upon as an early instance of the compound verb *in-enfold with*? cf. *O.E.D.* s.v. *enfold* v. 1, earliest quotation 1725
86. 42/3 After & **þou my leof so pore**. Something is obviously missing, which, as Konrath already pointed out, can be supplied from *þe Wohunge for þi swete Ihesu crist wile i beo poure for þe as tu was for þe loue of me. For þi* and *for þe* both after the word *poure* may well have led the scribe astray.
87. 44/5. **þow.þat**: Konrath inserts *whon þou* after *þow* to have a subject for *weore*. This conjecture does not seem necessary, if a full stop is inserted after *wrouhtest*. The omission of the subject-pronoun, which is mentioned in a previous sentence, is quite a common phenomenon, cf. *Syntax* p. 113.
88. 44/21. **Scito quoniam** etc. Two verses taken from two different psalms have been joined together, viz. Ps. XLIII, 22: *Quoniam propter te mortificamur tota die*; and Ps. LXVIII, 8 *Quoniam propter te sustinui opprobrium operuit confusio faciem meam*. It is possible that a line has been skipped by the scribe, since both the verses open with the same words. It should be noted, however, that they do not make sense as they stand, unless the macron over the final *o* of *confusio* in MS.V. is meant to indicate the ablative form. Note that *þe Wohunge* has. *Scito quoniam propter te sustinui opprobrium operuit faciem meam*, which does not make sense either.
89. 44/34. **folliche**: This is probably best interpreted as belonging to the words following it with every detail as it was.
90. 46/5. **on lepi kuynde kyng**: = the only king by nature, the only rightful king.
91. 46/26. **whon þat Iudas scarlot**: This allows of two interpretations either *whon þat* is the conjunction, or *whon* is conjunction and *þat* demonstrative pronoun with depreciative force; cf. *þat Baraban* 44/11.
92. 48/1. **a Bobbeþ**: This spelling of the noun is not recorded, but it may be a spelling variant of *bobbet*, cf. MS.S. and *O.E.D.* s.v. *bobet*

It is also possible that *a bobbeþ* reflects an EME. idiom, cf. *Rob. of Glouc.* (Skeat Spec., 1892) 14/387 'As he rod on honteþ', and

South. Passion (E.E.T.S., 1927) 2176: 'po sede Peter: ich wolle now afisschyng go anon. . . . and wende a fischeþ.' For the meaning cf. *Book of Margery Kempe* (E.E.T.S., 1939) 190/8: 'betyng hym bofetyng hym in þe heuyd & bobyng hym beforh hys swete mowth, cryng ful cruelly vn-to hym, "Telle us now how smet þe".'

93. 48/5. **blatten. . . and bouteden**: In a note on these two preterites Konrath derives the former from *to blate*, cf. *E.D.D. s.v. blate v. 2*: to obtrude the tongue. For *bouteden* he reads *bonteden*, but since both the MSS. throughout distinguish *u* and *n* and have clearly *u* here, Konrath's reading does not seem to be correct. Perhaps *bouteden* may be interpreted as the pret. of *to bolt*, cf. *O.E.D. s.v. volt v.² I, 5* (e.q. 1577) which may mean: to utter hastily, to blurt out. For the spelling see also *E.D.D. s.v. bolt v. 2*.
94. 48/6. **maden þe þe mouwe**: cf. Fr. *faire la moue*. See also Visser, *Syntax I*, 103 and *O.E.D. to make mowes at*: to ridicule.
95. 48/15. **after vche a þorn**: i.e. wherever there was a thorn, the blood streamed out.
96. 48/21. **ne wolde þei not be þer bi**: they would not be (= remain) by it, i.e. they would not stop there. There is no reason to adopt Horstmann's emendation. He wants to read: *ne wolde þei not let be þer bi*.
97. 50/26. **for goled so wyde**: = because of being gullied out so wide; cf. *O.E.D. s.v. gull v.² to make channels, to hollow out*; e.q. 1577.
98. 52/5. **þer we weore**: i.e. in the straits we were in.
99. 52/7. **Nou I seo þe leoue lyf**: This may mean either: thee, dear life; or: the dear body. Objections to the latter interpretation are: we should expect *þi* for *þe*, as the speaker is addressing Christ; and *life* in the sense of *body* is not recognized in *O.E.D.*, though perhaps wrongly; cf. *life and soul, lifesize* etc.
100. 52/19. **wiþ oute sake of sunne**: Horstmann changes *of* > *or*, which may well have been the original reading, cf. *of sake and of synne* 52/33. But since the phrase as it stands here presents no difficulties, it had better be kept.
101. 52/23. **mihte dyen onne**: = *mihte dyen in(ne)*, cf. *O.E.D. s.v. die v. 1c*. Or could *onne* be an uncommon spelling for *on* = one?
102. 52/28. **deþ**: The phrase *lyues and deþes* (cf. 54/1) may well have caused the slip; the original reading may have been either *ded* or *in deþ*.
103. 54/22. **þin herte stongen þorw out þi deþ als hit weore**: Construe: *stongen þorw out þin herte als hit weore þi deþ*.
104. 54/28. **þou dūdest wepe**: *Dūdest* was probably inserted for the sake of the rhythm. For *wepe* see p. xxv.
105. 56/20. **þoure þreo serwes**: Note that *þoure* is exclusively used for the 2nd pers.pl., so it means: the sorrows of the three of you, i.e. *þi sone* (56/21), *þou (Marie)*, 56/22 and *seynt Ion* (56/22). *On Ureisun* has: '*þeo ilke þreo stondunges þi sone was iutht on rode. . . & þi stondunge leafdi. & sein iohanes ewangelistes. . .*'

106. 58/13. **ne þar me wiþ delen:** *þar* has a very weak meaning here = is to. Note the hyperbaton: *me wiþ delen* for: *wiþ me delen*.
107. 58/14. **where þat:** This refers to: þis holy place 58/13; cf. *whon þat* 46/26.
108. 58/35. **sprad faste:** = stretched out.
109. 60/24. **bi þe sterre:** Though the meaning is perfectly clear, it should be noted that this sense is not recorded in *O.E.D. s.v. start sb.*¹
110. 62/6. **wiþ þe nayles:** Horstmann suggests the reading: *wiþ þre nayles*, making it a case in point for the dispute about the number of nails used for the crucifixion.
111. 62/16. **alle maner þinge:** i.e. all the attributes that make anything love-worthy.
112. 62/19. **ȝut weore al þat for nouȝt:** . . . : = yet all that would not avail to prevent thee from having it.
113. 62/25. **I. am al þat I. am:** I am all that I am, i.e. in my entirety, body and soul.
114. 62/28. **a signet:** The correct reading seems to be either *a signedest*, or *hast* a signet, since the predicate is obviously dependent on *þou* (62/26).
115. 64/1. **for me:** for my own sake.
116. 64/15. **ouer in al:** Something must be wrong here. There does not seem to be a clue to the original reading, nor can the slip be accounted for. As a possible reading may be suggested: *ouer al þat*, which at least makes sense.
117. 64/31. **þat I. nam:** nam = *ne am*; sc. *holden*.
118. 64/34. **onliche hit is for þe. where þat. . . . :** = for You alone, namely where I can. . . .
119. 66/2. **I. wot þe soþe:** I know how true it is.
120. 66/11. **in þi loue:** when encompassed by thy love.
121. 66/12. **eny:** Horstmann reads: *in þe* for *eny*. He does not make it clear, however, how he means to fit it in the context.
122. 66/20. **and tokne:** The correct reading seems to be: *in tokne* (as a sign), since *tokne* can hardly stand for *teken* on account of the phonology and because of *special*, which can hardly be otherwise interpreted than as an adjective.
123. 66/32. **Ne I. ne can seo þer of.** etc.: 'Nor can I see any moderation of it in the middle for my redemption in the middle of time'. The composer seems to mean: God's love for him was first made known at creation, the middle time was the crucifixion, which caused no diminution of it, and now that he has entered the religious life, he can see no ending to it.
124. 68/3. **bi twene to þin armes:** Could *to* have been *bo*? The place and spelling of the numeral make it highly probable; cf. 68/11.
125. 68/6. **ine wisse:** As the phrase stands, it does not make sense. The sentence: c. 1400 Emare 319 'As y haue herd menstrelles syng yn sawe' seems to justify the emendation *sawe singe iwise*.

PHONOLOGY

THE DEVELOPMENT OF THE OE VOWELS

OE a is represented by *a*, e.g. *baþen* 16/1; *drawe* 36/30; *maken* 26/23; *wasschen* 8/24.

Before a nasal or a nasal + consonant it is represented by *o*; e.g. *fondynge* 38/32; *lomb* 36/15; *longe* 4/25; *nome* 12/23.

By the side of *þon* 38/35, we regularly find the unstressed form *þenne* 8/21.

OE æ is represented by *a*; e.g. *after* 2/17; *bare* 48/29; *þader* 16/24; *what* 8/21.

Exceptions: *gedered* 26/22; *steppes* 6/32¹.

OE æg is represented by *ay*; e.g. *brayn* 48/18; *day* 16/13; *ei* is found only in *feir* 4/10².

OE e is represented by *e*; e.g. *bersten* 44/33; *ende* 4/37; *speres* 6/22; *wrecche* 10/27. V. has *feole* 12/29 and *weole* 4/6 by the side of *fele* 10/30 and *wele* 42/33³.

e is raised to *i* in: *gynges* 40/13; *zit* 4/7; *rikene* 64/15; *siggen* 10/11⁴.

By the side of *zit* the northern form *zut* 62/19 occurs once.

OE ea is represented by *ey*, *ei*; e.g. *azeyn* 4/10; *breyde* 38/22; *seilen* 10/21.

OE i is represented by *i*; in open syllables *i* and *e* are found⁵, e.g. *blisse* 4/6; *child* 2/22; *cleuen* 6/11; *zift* 14/4; *schip* 40/6.

Before *-nd*, *-mb*, *-ng*, *-ld* *i* is usually spelled *y*; e.g. *blynd* 52/29; *clymbe* 8/1; *fynger* 46/29; *mylde* 36/3.

OE o is represented by *o*; e.g. *dogge* 14/18; *hope* 4/1; *sorwe* 6/33; *þole* 14/13.

Exceptions: *serwe* 6/3; *neose* 10/4⁶.

¹ See Luick § 363, Anm. 3.

² See Luick § 364.

³ See Luick § 357, and Jordan § 73 Anm. 1.

⁴ See Luick § 379 and Anm. 2.

⁵ See Luick §§ 380, 393.

⁶ See Jordan § 35 Anm. 3.

OE *oh* is represented by *ouȝ*, *ouh*; e.g. *a bouht* 16/7; *bouȝt* 14/23; *douȝter* 56/11; *þhouȝte* 44/18; S. has *wroȝt* 12/15; 32/28.

OE *u* is represented by *o*, *u*, *ou*; e.g. *houndes* 44/6; *hony* 26/16; *lustes* 36/29; *woundes* (S. *wondes*) 50/20.

Exception: *ȝyng* 66/35¹, here obviously for the sake of rhyme.

OE *y* is represented by *u*, *o*, *i*; V. has once *e*; the spellings *uy* and *ui* occur only before *-nd* and in open syllables; e.g. *kuynde* 14/18; *duntes* 48/31; *forþeren* 24/29; *luyte* 32/23; *vuel* 18/25 and V. *euel* 18/24; S. has invariably *synne*.

OE *ea* is represented by *a*; e.g. *bales* 4/29; *care* 40/4; *armes* 6/8; *schade* 4/10; *waxinde* 16/8.

OE *eaht* appears as *-iht*, *iȝt*; e.g. *mizt* 4/6; *niht* 62/4.

OE *-eald* appears as *-old* or *-ald*; e.g. *bold* 34/9; *cold* 56/27; *caldore* 18/7; *holden* 26/26.

OE *eo* is represented by *eo*, *e*; e.g. *eorþe* 18/4; *erþliche* 4/24; *heuene* 2/20; *lere* 4/16.

Exceptions: *milk* 26/17²; S. has *vrþely* 18/4 by the side of *eorþe* 18/4.

OE *weor-* appears as *wor-*; e.g. *world* 4/20; *worþi* 4/14.

Exception: *werkes* 12/22.

OE *-eoht* appears as *-iht*; e.g. *brihte* 4/11; *fihte* 16/22; *kniht* 52/29.

OE *ā* is represented by *o*, *oo*; e.g. *bones* 42/22; *holy*, 2/22; *lore* 12/10; *wok* 36/31, by the side of which we find the Scand. spelling *weyk* 58/32, which also occurs in *reysedest* 38/21.

a is found in words with eME shortening; e.g. *asken* 22/22; *hattore* 18/5; *wraþþen* 14/29.

OE *-āw* and *-āg* appear as *-ou*, *ouȝ*; e.g. *oune* 18/15; *nouȝt* 4/2; *soule* 2/23.

OE *æ* both from Germanic *ai* and *ǣ* are represented by *e*, *ee*; e.g. *dedes* 8/7; *leche* 8/30; *leuen* 36/24; *leete* 54/30; *teche* 34/5. V. has *ar* 22/24 by the side of *er* 22/12, and *þore* 60/28 by the side of *þeer* 62/1 and *þere* 6/25.

Exceptions: in some words we find *a*³; e.g. *clanse* 26/8; *ladi* 10/29; *lasten* 50/11.

¹ See Luick § 409 Anm. 3.

² See Luick § 357, Anm. 6; Jordan § 74, Anm. 2.

³ See Luick § 363, 3.

The Scand. spelling *ei* occurs in *heil* 48/20.

OE *sā* appears in V. as *sée* 10/20, 32/29, 40/5 (cf. p. xv).

OE *-āg* appears as *ei*; e.g. *eiþer* 56/23.

OE *ē* is represented by *e*, *ee*; e.g. *beeten* 26/6; *felen* 8/27; *leese* 32/7; *seche* 38/19; *weopynde* 56/23 occurs by the side of *wepēn* 6/16¹.

OE *-ēg* appears as *-eiz*, *-eih*; e.g. *beyz* 14/21; *neih* 38/4; *tweyze* 68/11.

OE *ī* is represented by *i*, *y*; e.g. *driuen* 50/14; *grysen* 34/14; *irene* 56/21; *syde* 6/9; OE *wīfman* appears as *wommon* sg. 28/21, and *wimmen* 34/28².

OE *ō* is represented by *o*, *oo*; e.g. *blod* 4/4, *blood* 6/23; *bote* 8/32; *flood* 48/13; *softe* 8/22.

OE *-og*, *-oh* appears as *-ouz*, *ouh*; e.g. *i nouh* 18/13; *þouz* 4/18.

OE *ū* is represented by *ou*, *u*, *o*; e.g. *boure* 34/20; *kud* 26/28; *foule* 4/14; *ful* 14/31; *otewiþ* 4/29.

OE *ȳ* is represented by *y*, *u*, *uy*, *ou*; e.g. *dryzen* 16/29; *fulþe* 8/17; *fuir* 18/6; *proud* 18/29.

OE *ēa* is represented by *e*; e.g. *deþ* 4/4; *gret* 24/16; *red* 46/20; *teres* 6/20.

Exceptions: *rode* 54/25 occurs by the side of *rede* 8/23; *yore* 54/33³; *neode* 16/12 occurs by the side of *neede* 66/6⁴; *raftes* 34/17⁵.

OE *-ēag* appears as *-ez*, *-eyz*; e.g. *eze* 6/7; *heize* 34/24.

OE *ēo* is represented by *eo*, *e*, *ee*; e.g. *cleoueþ* 52/16; *fendes* 16/27; *sene* 50/21, *seone* 48/31; *þef* 44/11, *þeef* 22/3, *þeof* 44/5. By the side of *leof* 2/25 and *lef* 6/17 V. has once *lées* 34/19 (cf. *sée* p. xv).

S. has, with the exception of *frende* 30/1 and *frendely* 38/11 *y* for V. *e* in: *fyndes* 16/27, 38/29; *fryndes* 22/15, 50/5; *fryndly* 24/26.

OE *-ēoht* appears as *-iht* in *liht* 4/12.

OE *-ēow*, *-ēow* occurs in: *fle* 14/4; *leuþe* 42/4; *neowe* 38/24; *truwe* 40/17; *trouwe* 6/28.

¹ See Luick § 374.

² See Luick § 376, 1 and Jordan § 36, Anm. 2.

³ See Luick § 369, 8.

⁴ cf. O.E.D. s.v. *need* n.

⁵ See Luick § 363, 5.

THE MAIN CONSONANT DEVELOPMENTS

OE c is represented by:

1. *c* initially

a) before originally back vowels; e.g. *cos* 8/6; *cusse* 6/18; *care* 10/20.

Exceptions: *kun* 28/27; *kunreden* 36/4; *kud* 26/28.

b) before consonants; e.g. *cleuen* 6/11; *crubbe* 42/8.

Exceptions: *knaue* 18/21; *knowen* 54/1; *kniht* 52/29.

2. *k*

a) initially before front vowels; e.g. *kempe* 34/18; *kuynde* 14/18; *kyng* 4/19.

b) in medial and final position; e.g. *naked* 44/29; *fikel* 4/27; *ilke* 6/24; *styingk* 16/1; *swynk* 16/4.

OE cw is represented by *qu*, *qw* ·(1); e.g. *qualmstouwe* 48/27; *queene* 56/4, *qween* 10/21.

OE ċ is represented by *ch*; e.g. *chirche* 66/34; *child* 2/22; *such* 56/14.

OE ċc is represented by *cche*; e.g. *wrecche* 10/27; *recchen* 38/31.

OE sc is represented by *sch*; e.g. *wasschen* 8/26; *flesch* 10/5; *schip* 40/6.

OE cg is represented by *gg*; e.g. *leggen* 66/2; *siggen* 10/11.

OE [ŋg] is represented by *ng*; e.g. *hongeþ* 50/23; *strong* 46/22; *bringen* 24/18; note: *singgen* 66/23.

OE h

1) is preserved initially before vowels; e.g. *haue* 2/20; *harm* 18/23; *hous* 42/5.

2) is dropped in the combinations *hr-*, *hl-*, *hn-*; e.g. *rau* 52/11; *lene* 48/30; *nekke* 22/14.

3) changes place with *w* in the group *hw-*; e.g. *what* 8/22; *wher* 6/23; note V. *wzuche* 34/12.

4) appears medially as *ȝ* or *h*; e.g. *douȝter* 56/11; *miȝt* 4/6; *kniht* 52/29; note: *neihȝen* 10/32.

OE f is represented by [v], spelled *u*, in intervocalic position; e.g. *heuene* 2/20; *steuene* 22/7.

OE ð, þ are both represented by *þ*; e.g. *þouȝt* 4/18; *haueþ* 4/12; *heþen* 44/15; note: V. *þhouȝte* 18/13, 44/18, 46/14; *þhirste* 50/28; *þȝouȝte* 52/27; *ȝe* (for *þei*) 10/23 (cf. *h*). V. has twice *th*: *eth* 44/1; *worth* 62/34.

In S. *th* spellings occur more often: e.g. *sythes* 12/29; *wrathen* 14/29; *wrathe* 20/9; *worthe* 26/23; *withholden* 32/13.

OE 1

has disappeared in *vche* 8/7.

b: an excrescent *b* is found in *slumbrinde* 38/17 (Earliest quot. in O.E.D. 1362)

p: an excrescent *p* is found in *dampned* 12/19 and *nempne* 12/21.

Beyond the few Scand. spellings noted above (see *ā*, *æ*) *MS.V.* has no distinctly southern or northern spellings. But, though the main development of the OE vowels points to the West-Midland area for the origin of *A Talkyng* as it is in this manuscript, the fact that, e.g. for OE *y* the spellings *u*, *i*, *y* (and *e*) occur side by side, shows that for a more definite location an examination of the etymology and the inflexional endings is necessary.

As to *MS.S.*, the variant spellings mentioned under *y* and *eo* would seem to point to a more northern area or a stronger northern influence, and the more frequent occurrence of *th* for older *þ* to a later date for this manuscript.

GRAMMAR

ACCIDENCE

NOUNS

I. Number

The plural ending is *-es* (and *-s* after *-e*):

murþes 4/26, *þornes* 4/30, *armes* 6/8, *cosses* 6/15, *teres* 6/20, *wordes* 8/11.

V. has twice *-us*: *ziſtus* 12/7, *gultus* 20/17.

Besides the regular weak plurals *ezen* 10/2, and *eren* 10/3 there are some nouns that have a plural in *-en*:

stude 2/18, *tyme* 12/15, *cristne*, S. *cristen* 18/7, *wyse* 40/30, *boke* 46/30, *bale* 56/2, *hal(e)wen* 20/3, 46/29, *deuelen* 34/12; and probably *medicine* 8/32.

With some words the *-e(n)* plural occurs side by side with an *-s* form:

fon 20/8, *foos* 36/26; *fordede(?)* 50/12, *dedes* 8/7; V. *þinge* 22/26, *þinges* 26/22.

Apart from the mutated plurals *feet* 8/24, *men* 44/14, *teeþ* 48/21, *wimmen* 34/28, the uninflected plurals: *þing* 8/11, *res* 40/16 occur.

Most French words are pluralized like native words:

delyces 8/3, *harlotes* 16/24, *creatures* 20/5, *affrayes* 40/19; S. *enemyes* 20/23.

Some have *-s* only:

maters 1/7, *traytors* 22/20, *preyers* 68/4; V. *enemys* 20/23, *passiouns* 30/12.

II. Genitive

The gen. sg. has *-es* for all genders:

Godes sone 2/21, *Maydenes* child 2/22, *worldes* Anguissche 10/21, *speres* ord 54/9.

With the exception of *al*, *boþe* and *mon*, the gen. pl. has no

distinguishing ending, the regular nom.pl.ending *-es* being used for all the cases:

alle *Angeles* lyf 28/4, in *þeues* feere 54/21, V. þorw myn *eldres* gult 12/14.

Cf. qween of *Angeles* 10/21, Ladi of *alle schaftes* 10/22.

In: *a beestes crubbe* 42/8 the noun in *-es* may be either sg. or pl.

Exceptions:

al: gen.pl. *aller*, e.g.

vr *aller* Iugges mooder 10/26, vr *aller* makere 14/19; but also: þe liknesse of vch of *vs alle* 18/4.

boþe: gen. *boþes*, e.g.

in oure *boþes* loue 58/4.

mon: gen. pl. the new formation *mennes*, e.g.

in feole *mennes* gounyng 6/22, of oper *mennes* sunnes 12/5, of wikked *mennes* moupes 40/29.

Note S. *alder*: þorw myn *alder* gult 12/14.

ADJECTIVES

Degrees of comparison

The regular suffixes to form the comparative and superlative are *-ore* and *-est*:

briht 12/27, *briztor* 56/33; cold 56/27, *caldore* 18/7; fikel 4/27 V. *fikelore*, S. *fykelour* 18/5.

gentil 34/28, *gentileste* 36/6; large 8/22, *largest* 32/11, pyneful 4/4, *pynfolest* 52/22.

The following words have umlaut:

long 12/15, V. *lengor*, S. *lenger* 46/19, strong 46/22, *strengest* 34/26, [old] V. *eldore*, S. *eldre* 42/12.

Shortening of the stem-vowel occurs in:

heiz 34/28, *herre* 34/29; hote 42/18, V. *hattore*, S. *hattoure* 18/5; riche 40/26, V. *ricchore* 30/18; sore 8/33 *sarre* 50/22; swete 4/7, *swettore* 26/17, *swettest* 8/12; wyde 30/23, *widdore* 66/3; [sone] *sannest* 42/27.

The following irregular degrees of comparison occur:

euel	18/24	<i>worse</i>	12/13		
[fore]				<i>furst</i>	46/26
good	6/30	<i>better</i>	24/3	<i>beter</i>	52/2
[lat]				<i>best</i>	20/8
				<i>laste</i>	42/23
luite(l)	50/35	<i>lasse</i>	30/29	<i>lest</i>	34/12

muche(l) 6/11	mo 12/26	more 22/5	$\left\{ \begin{array}{l} \text{moste 16/21} \\ \text{mest 2/4} \end{array} \right.$
neih 38/4	$\left. \begin{array}{l} \\ \end{array} \right\}$		
neere 40/11			next 38/14

Of the periphrastic degrees of comparison only the comparative occasionally occurs:

more louesum 2/18, more wlatsum 14/8, more eorþly 18/4, more veyn 18/5, þe more deore 26/25, more worþ 30/26, 52/3, more þore 42/12.

PRONOUNS

I. Personal pronouns

Nominative forms:

Sg. 1st. *I 4/1*, occasionally *i 38/4*, *ich-* in contracted forms only 4/23.

2nd. *þou 4/9, þow 44/5.*

3rd. *he 4/30, ho 6/17, heo 6/19; hit 4/26.*

Pl. 1st. *we 4/37*

2nd. *ge 20/6*

3rd. *þei 14/18, þey 18/28, heo 28/28, ge 10/23.*

Oblique forms:

Sg. 1st. *me 4/3*; 2nd. *þe 4/9*; 3rd. *him 4/33; hire 4/12; hit 4/33.*

Pl. 1st. *us 4/34*; 2nd. *ow 20/16, zou 24/19*; 3rd. *hem 14/17.*

II. Compound pronouns

Only the following forms occur:

Sg. 1st. *my self 14/6*; 2nd. *þi self 32/12*; 3rd. *him self 18/3.*

Pl. 3rd. *hem self 10/24.*

III. Possessive pronouns

The conjunctive forms are:

Sg. 1st. *mi 2/24, my 2/24, myn 2/25.*

2nd. *þi 4/3, þin 6/5, þyne 16/29, þyn 20/23.*

3rd. *his 6/27; hire 4/11, hir 50/21.*

Pl. 1st. *vre 10/27*

2nd. *oure 20/18, zor 20/28, or 26/9, zoure 24/19, zour 26/5.*

3rd. *hor 10/23, heore 14/18, heor 48/1, hire 50/33.*

The forms *myn* and *þin* (*þyn*) are almost exclusively used before words beginning with a vowel or *h*.

Disjunctive forms are:

Sg. 1st. *myn* 52/4; 2nd. *þin* 30/23; 3rd. *his* 56/11.

IV. Interrogative pronouns

The following interrogative pronouns occur:

who 6/18, *ho* 8/25; *what* 12/18; *whuche* 60/29 (only once).

V. Relative pronouns

The common relative pronoun is *þat* 2/2, by the side of which we find:

whom (always preceded by a prep.) 10/22; V. *hose* (S. *whoso*) 2/9; *whose* 32/19.

The following forms occur only once: *what* 18/19; *so* 34/12; V. *þe wzuhe*, S. *þe whuch* 34/12.

VI. Demonstrative pronouns

For the singular we find:

þis 2/1; *þat* 2/5; *þat ilke* 6/24; *such* 24/1; V. also has: *þees* 14/18; for *what* 2/5 see Note 4.

For the plural the following are found:

þeose 26/32; *þo* 26/12; *suche* 38/35; V. *þat ilke* 22/25.

The definite article is: *þe*. Of the old inflected forms the instrumental singular occurs:

for þi þat 4/26, cf. *for þat* 28/19.

The indefinite article is: *a(n)*, e.g.

a god 18/16; *an* Angel 12/27.

VII. Indefinite pronouns

Of the indefinite pronouns the following occur:

al 4/1, *alle* 8/35; for *aller* see Genitive. *boþe* 24/19; for *boþes* see Genitive. *eiþer* 56/23; *eny* 14/9; *eueri* 10/18; *men* 2/4; *moni* 12/4; V. *muhe* 46/18; *no* (*non* before words beginning with a vowel) 4/21; *non* 36/5; *none* 4/24, 48/8; *nouzt* 12/28; *oþer* 12/5, V. *oþere* 12/25; *sum* 12/26, *summe* 26/25; *vch* 18/4, *vche* 8/7; *vchon* 28/20.

NUMERALS

I. Cardinals

Only the following occur:

one 28/23; *two* 52/31; *tweyze* 68/11; *þreo* 36/26; *fyf* 8/36, *fyue* 62/27.

II. Ordinals

Only three occur:

furste 46/26; *þridde* 36/27; *þousend* 66/5.

III. Multiplicatives

These are formed by means of the suffix *-fold*:

þrefold 64/26; *þousendfold* 64/2.

ADVERBS

Many adverbs have no ending:

amis 10/2, *ful* 38/2, *muchel* 58/33 etc.

By the side of these we find adverbs ending in *-e*, *-lich(e)* or *-ly*:

deore 4/3, *faste* 8/4, *foule* 20/4, *harde* 1/14, *longe* 4/25, *softe* 2/3, *swete* 6/11; *beestlich* 42/9, *bodiliche* 4/20; *esyliche* 2/3, *mekelich* 46/7, *onliche* 4/17, *seliliche* 58/11; *lodly* 38/21, *raply* 38/20, *redily* 22/7 (this is the first instance of an adverb in *-ly* in the text), *strongly* 48/25.

Some original genitives end in *-es*:

algates 6/7, *a nentes* 12/8, *ones* 12/29, *vnþonkes* 38/10, *whiles* 38/8, *willes* 10/33.

VERBS

Present Indicative

The endings are:

Sg. 1 *-e* Pl. *-e(n)*, occ. *-(e)þ*
 2 *-(e)st*
 3 *-eþ*

Note the following forms:

2nd. sg. *put* 22/26, 66/22.

3rd. sg. has some *-es* forms: *kennes* 40/1, *springes* 50/20, *serwes* 52/18, *rewes* 52/18.

It is difficult to account for the 3rd. sg. forms:

spitten 44/14; *costen* 50/35.

Past Participle

1. *OE.strong verbs*

By the side of the regular endings *-en*, *-e*, there are some past participles without an ending:

sched 8/21, *bi gon* 10/16, *stond* 40/9, *be het* 64/21, *hiȝt* 58/26, 66/19.

2. *OE.weak verbs*

The regular ending is *-ed*; occasionally *-et* occurs, but there does not seem to be any system in the use of *-et* for *-ed*; V. has more *-et* forms than S.

sunget 10/5, *a schomet* 14/30, *vset* 20/5 (by the side of *used* 18/2), *glorifyet* 56/32.

Note the contracted forms:

sprad 6/13, *lad* 8/20, *a gult* 10/3, *ordeynt* 18/25, *scheld* 40/12, *schend* 40/29, *I. dihte* 50/19.

The prefix *i*-occurs occasionally, more often with the weak than with the strong verbs.

The prefix *a*- is found in:

a bouȝt 4/30, *a gult* 10/3, *a schomet* 14/30.

Classification of the strong verbs

	<i>inf. & pr.</i>	<i>1 & 3 sg.p.</i>	<i>2sg.p. & pl.p.</i>	<i>pp.</i>
I	driuen [risen] writen	drof		driuen risen writen
II	[begen] beodeþ cheoseþ cleoueþ fle [leosen] [-luken]	beyȝ ches clef	boden	 flowen loren biloken
III	biginnen [binden] fihten fynden	bigon	bigunne bounde fihte ¹ fonde, founde	 founden

¹ See Brunner § 69, IIIc.

	<i>inf. & pr.</i>	<i>1 & 3 sg.p.</i>	<i>2sg.p. & pl.p.</i>	<i>pp.</i>
	rennen	ron	runne ¹	
	springen	sprong	sprongen	sprongen
	[steruen]			storuen
	[bregden]		breyde	
	stinge			stongen
	swynke		swonk	
	[swingen]			swongen
	[wesan]	was, we(o)re	was, we(o)re	
	[winden]			wounden
	[winnen]			wonnen
IV	beren	bar		boren
	comen	com	comen, bicom	ouercomen
V	ziuen, zeue	zaf	zaf, zeue, ziue ²	ziuen
	ligge, lyen	lay, lyze		leyzen
	seon	sauz	seze, seih	sezen
VI	drawe	drouh, drowe		drawen
	forsaken	forsok	forsoken	
	[grauen]			grauen
	[scheppen]	schop		
	slen			slayn
	stonden		stode	stond
	wasschen	wosch, wusch		-wasschen
	[waxen]		wox	

	<i>inf. & pres.</i>	<i>preterite</i>	<i>past part.</i>
VII	[beten]	beot	beten
	behotep		behet
	beholden	biheolde	
	knowen	kneuz	knowen
	fallen	fel, felle	fallen
	vnderfonge	vnderfonge	
	hongeþ	henge	
	holden	helden	holden
	leten		i leten
	[sceden]		sched

¹ See Wyld § 360.² See Wyld § 362.

Note: Of [forscheppen] the pp. *for schupped* 10/33 occurs.
For 2nd. sg. p. *be hiztest* 42/28 and the pp. *hizt* 58/26 see *Brunner* 69 Anm. 25.

Of OE. *wepen* VII the weak preterite *weptest* 42/15 occurs.

By the side of *heng(e)* 6/7, 22/19 (S. *hong*), we also find the weak preterite *hongedest* 52/11 for the intransitive meaning, though the weak verb is regularly used for the transitive meaning, see 42/2, 44/28.

Weak Verbs

Though in ME. the weak verbs of the 1st and 2nd class fell together, there are some forms left that show the old distinction:

þolien 12/2 occurs by the side of *þole(n)* 28/22, 44/1.

þolewode 38/11 is once used for the 1st. sg. preterite.

heried 38/13 occurs as a past part.

Of the OE. 3rd class verb *habban* the following forms occur:

	pres. ind.	preterite	inf.
sg. 1	<i>haue</i>	<i>hedde</i>	<i>haue(n)</i>
2	<i>hast</i>	<i>heddest</i>	
3	<i>haueþ, haþ</i>	<i>hedde</i>	
pl. 1	<i>haue</i>		
3	<i>haþ</i>	<i>hedde(n)</i>	

Of OE. *libban* the inf. *libben* 52/7 occurs once by the side of the commonly used *liuen*, pret. *liuede* 10/12.

Preterite Present Verbs

The following OE. verbs are instanced:

witan pres. ind. *wot*; pret. *wuste*

cunnan pres. ind. *con*; pret. *couþe, coude*;
past part. *couþ, kud*.

þurfan pres. ind. *þar*

**durran* pres. ind. *dar*

sculan pres. ind. 1 & 3 sg. *shal*, 2 sg. *schalt*;
pret. *schalde, scholde, schulde* S. has invariably *schulde*.

magan pres. ind. sg. *may*, pl. *mowen*; note 3rd.sg. *maiȝt* 34/23.

pret. 1 & 3 sg. *mihte*, S. *miht*, 2 sg. *mihtest*, pl. *mihte(n)*.

mōtan pres. ind. *mot*; pres. subj. *mote*; pret. *moste*.

-mi Verbs

Of the OE. *-mi* verbs the following forms occur:

don pres. ind. 3 sg. *doþ*, *deeþ*; pret. sg. *dude*, pl. *dude(n)*; inf. *do(n)*; imperative *do*; pp. *do(n)*.

gan pres. ind. 1 sg. *go*, 3 sg. *goþ*; pret. pl. *wente* pp. *bi gon*

beon

	pres. ind.	pres. subj.	inf.
sg. 1	<i>am</i>	<i>be</i>	<i>be, ben, beon</i>
2	<i>art</i>	<i>beo</i>	
3	<i>is</i>	<i>be</i>	

pl. 3 *be, beþ, beoþ*
are(n)

	pret.	past subj.	pp.
sg. 1	<i>was, were, wore</i>		<i>be, iben</i>
2	<i>were weore,</i> <i>was 42/16</i>		
3	<i>was, ware, weore</i>	<i>were, ware, weore</i>	

pl. 1 *weore*
3 *were, wore*

willan pres. ind. 1 & 3 sg. *wol, wole*; *wil* 22/13 see Note 55; 2 sg. *wolt*; pl. *wolen, wollen*.

pret. 1 & 3 sg. *wolde*; 2 sg. *woldest*; pl. *wolden*; inf. *wille* 20/11.

Of the negative verb the pres. ind. *nul* and the pret. *nolde* occur.

SUMMARY

1. 3rd sg. pres. ind.: *-eþ* is the regular ending; *-es* may be due to influence of *þe Wohunge*; it should be noted that the few *-es* forms occur quite close together and not in direct borrowings from *þe Wohunge*.
2. Plur. pres. ind.: *-en*, occasionally *-e*, is the rule.
3. Pres. part.: regularly we find *-inde*; *-ande* does not occur. S. has once *-ende*. The *-ing* forms are exceptional.
4. Fem. pron. sg. only *heo*.
5. Pers. pron. 3rd pl.: *þei* has obviously been adopted from *þe Wohunge*; it does not occur in the part dependent on

On Ureisun, and only once in the second part, where we also find *ze* and the North West-Midland form *hor*.

6. **Plur. ind. of be:** It is worth noting that the North West-Midland forms are predominant throughout the text.
7. **Past part:** The *i*-prefix occurs occasionally; the regular ending is *-en* throughout. Note the prefix *a-* which in the older texts occurs once in *On Ureisun*; in *A Talkyng* it is most frequent in the second part.
8. **Infinitive:** It should be noted that the southern *-en* forms, though prevailing throughout, are comparatively more frequent in the parts for which no ancestor has been found.

SOME SYNTACTICAL POINTS

NOUNS

I. Concord in number

There is concord between the subject and the predicate:

Mi sunnes ben so gastliche. 10/31; *my lord god. stured is* to wrappe. 20/9.

We find agreement between the predicative verb and identifying *þat* in:

þat is poules wordes. 10/11.

Double subjects have either *a*) a singular or *b*) a plural predicative verb; note that in *a*) the double subjects follow the verb.

- a) to whom *is* bi taken. *þe cure and þe cumfort* . . . 10/22; Of whom *is* al gentilrie and cortesy sprongen 36/8.
- b) *fleschlich loue. and gostlich* . . . *mowe* none wyse. bedden in a brest. 4/23; Mekenesse and myldeschupe. are swete loue tacches. 36/12.

There is often, though not always, agreement between the subject and other parts of the sentence: e.g.

of *hem þat hem felen. caytif wrecches*. 10/23; large *men* . . . *ziuen* of *heore goodes*. 32/9; cf. *þou* . . . *ne zeuest* not one of *þi good*. 32/10; alle *suche bales* . . . *beop toknes* of blisse. 38/35; [*þei*] *waggeden heor heuedes*. 48/5.

but:

in wip *þe selue aren. alle þinges gedered. þat euer maymaken* . . . 26/22; alle *þinges* . . . *þat mihte* . . . *ben encheson* 30/27; [*þei*] *schakinde hire hed* . . . 50/33.

II. Genitive

The genitive function is sometimes expressed by an uninflected form:

- blod : *blod* dropes 46/23.
 brest : *brest* roote 8/9.
 moder : *þe Moderloue* 20/14 (this reflects the OE.gen. sg.)
 sone : for *þi sone* sake 22/16.

In: *poules wordes* 10/11 the genitive ending is probably not added for the sake of euphony.

A genitive in *-e* is found in the quasi-compounds:

- heuene kyng* 4/18; *soule hele* 2/23; *eze sihte* 8/19; *herte blod* 12/31; *loue teres* 60/20; *chirche dore* 66/34.

OE.compounds of which the first part is: *cirice*, *eage*, *heofon*, *heorte*, *lufu*, *sawol* never had an *-e* between the two constituent parts. The *-e* found in the combinations mentioned here probably had its origin in syntactic combinations like: *herte blod*, *heuene kyng* etc., the first words of which were originally genitives with the *-e* from the old strong feminines. Those in which the *-e* is not of this origin must be looked upon as analogical formations.

In a text like *A Talkyng* rythmical considerations have probably also had some influence on the increase of this kind of combinations¹. Note that MS.S. has: *hert blod* 12/31; *hert sykes* 20/28; *heuen kyng* 26/15.

The genitive seems to be the rule with nouns referring to persons, the genitive equivalent with nouns referring to things, though we occasionally find the two constructions used the other way round.

The genitive by the side of the genitive equivalent is found with:

- god : *Godes Mooder* 56/7; *godes liknesse* 18/3; *þe liknesse of god* 10/34.
 deuel : *þe deuyles promotour* 18/15; *þe Malice of þe deuyl* 14/24.
 world : *worldes dweole* 16/14; *hap of þe world* 26/27.
 lyf : *my lyues loue* 58/8; *þe lust of my lyf* 62/10.

Some nouns referring to things occur only in the genitive construction:

- dom : *domes day* 58/4;
 speres : *þe speres openyng* 6/22; *þe speres ord* 54/9;
 flesch : *þe flesches lustes* 38/27; cf. *fleschliche lustes* 8/14.

¹ See Oakden ch. II, and Wyld § 315.

There is one instance in which the possessive function is expressed twice over, i.e. by a genitive in combination with the genitive equivalent:

myn eldres gult of Adam & Eue. 12/14.

The following quotations are instances of tmesis between the gen. equivalent and its headword:

What schal þe large *brok* don of *þi softe* syde. 8/22; in a lykynde *baþ.* *baþen of blisse.* 68/7.

III. Gender

The only traces of gender of nouns not denoting persons are:

forst: Caldore of charite. þen *forst* in *his* kuynde 18/7.

sonne: þe *sonne*... *schomeþ*... of *hire* pesternes 4/10;
but: þe *sonne* weore desk-/*gif hit*... 28/12;

soule: þi *brihtnesse* clanse my *soule*... Lord mak *hire* worþi... 4/13;

but: clanse my *soule.* and wasch *hit*... 26/8.

Aduocatrix 24/22 and *Emperisse* 56/4 are the only words showing distinguishing endings ¹.

Iuge 10/26, 24/29 is used with reference both to Our Lord and Our Lady.

Seruaunt: the context never makes it clear whether it is masculine or feminine; it is once substituted for *leofmon* of the *Ureisun*-text.

Adjectives

On the whole the OE. distinction between the strong and the weak declensions remains; e.g.

strong: *soþ loue* 4/21; *good felawe* 6/30; *red blod* 46/20

weak: þi *stronge* passion 4/3; þe *rede* blod 8/23; þi *blessede* bodi 8/36.

Adjectives ending in a vowel have no inflexion; e.g.

holy Angeles 4/8; *heuenly* murþes 4/26;

cf.: *Irene* nayles 56/21; *lykyng* þougtes 8/11.

The adjectives in *-lich* occur both with and without *-e*;

fleschlich loue. and *gostlich.* *Erþliche* loue. and *heuenlich*:/4/23.

In many combinations the adjective has no plural ending; e.g.

synful wrecches 36/17; *schomeful* wordes 44/3; *wikked* wordes 44/26;

but: *sunfole* soules 8/24; *schrewede* dedes 18/12, etc.

¹ Note that the earliest quot. in *O.E.D.* of the first word is from 1631.

The OE.dat.sg.fem. is found in *To goder hele* 10/17, which may already have been felt as a compound.

The OE.gen.pl.has survived in: *aller*

Aller þing swettest 8/11; *vr aller makere* 14/19.

Once the French plural ending *-es* is found:

vntounes lustes 36/29.

The adjective can be used:

as an attributive adjunct:

defaute of gostly cumfort. 4/25;

as a nominal predicate:

hem. þat seke ben in sunne ✓ 8/25;

as a predicative adjunct:

Who þar felen him sor. or sek 8/27; *Þat haueþ me so frendly.* 24/25.

Comparative

The comparative of superiority is mostly followed by *þen*:

Who is þenne largore. þen þou art 32/17.

Sometimes the second member of the comparison is understood:

on what herre mon ✓ (sc. *þen þou art*) *mai I. sette my loue* 34/29.

The comparative of proportion is preceded by *þe*:

þat... ben encheson þer of. to louen þe þe lasse. 30/28.

Only once both the members of this kind of comparison are formally expressed:

euer þe lengor þe more 46/18.

Superlative

We have a relative superlative in:

þe moste wrecche of þe world ✓ 16/21; *of alle þing. most was þi zernyng* ✓ 22/22; *Moder sone feyrest* ✓ 28/14.

The absolute superlative is instanced in:

to pouert of þis world ✓ *sannest þow þe toke.* 42/27.

PRONOUNS

Personal pronouns

The *nominative* is used as *subject*, *nominal predicate* and after *þen*:

zif heo ne may suffisen 24/27; *Þees is he. þat more bey3...* 14/21; *where. is eny of more Merci...* *þen ze* ✓ 26/4.

The *oblique forms* are used in all other cases.

3if I haue *ow* bope a gult. 20/16 (dir. obj.); Pou þat 3iuest *hire* liht. 4/11 (indir. obj.); þat maðest *us* of þiself 8/30 (obj. of ben.); for þe loue of *me* 42/32 (prep. adjunct).

The *pronouns of the 3rd. person* are used as referring pronouns both *a)* anaphorically and *b)* provisionally:

a) 3if he eny tyme letted for [to] do sunne: *hit* was not for godes loue. 18/21; As Moder doþ hire deore sone... and askep *him* 6/15;

b) *Hit* is þe deueles Mirour ✓ þat he in lokep. 16/26.

Hit is *formal* in sentences like the following:

Wiþ schome and wiþ schenschupe 3if *hit* so falleþ 6/33; whonne *hit* so fareþ. þat... 40/9.

He and *hem* are used as antecedent pronouns:

þis is *he* þat al day... 16/13; To sechen *hem* þat weoren at reizt: ✓ 20/26.

The *oblique case* of the personal pronouns is still often used *reflexively*:

3if I. fele *me* lad. 8/20; wher... þou mihtest *þe* resten. 42/4; I haue maked *me* fon. 20/8.

A *pronominal adverb* is regularly found where Pres. D.Engl. requires *it* preceded by a preposition:

þou bi hotest vs... heuene riche blisse... And we vs torne *þerfro* 4/36; herte may to bersten. þat *þeron* þenkep. 44/33.

As a rule there is *concord* between a noun and the referring personal pronoun:

Mi sunnes ben so gastliche... I. haue wiþ *hem* willes. my soule for schupped ✓ 10/31; hedden alle Merci ✓ þat hit wolden asken. 22/21.

but note the two following cases:

þou beoðest vs *þi Ioye*. *þe* lykyng of *þi deore loue*. þe socour of *þin helpe*. And berest *hit* on vs stifliche 4/34,

where a multiple object is referred to by *hit*;

My sibbe kun. haue I. leeued ✓... And þeiz *heo* me forsaken... 28/27,

where a collective noun is referred to by a plural pron.

Compound pronouns

The uninflected and inflected forms ending in *-self*, *-selue*, *-seluen* are used promiscuously as subject, object and prepositional adjunct, and are mostly still written in two words.

he prented in my soule :þe ymage of *him selue*. 12/16; he...
torned *him self* out of þat. 18/3; bote to ȝiue *þi self* for me.
32/12; pore þou were *þi seluen*. 42/26.

The compound pronouns are used:

- a) *reflexively* as dir. object and in prep. adjuncts:
ȝe þat... seon *hem self* wrecches. 10/23; makest scheld of
þi self. 40/8.
- b) *non-reflexively*, apparently mostly for the sake of emphasis,
to form a subject by themselves or after *þen*, and as
prep. adjuncts:
Him self souȝte my pes. 12/3; þat no mon... ne þar me wiþ
delen :but *þi self* al one 58/13; wher is eny gentilore. þen *þi*
self founden. 34/30; þat I. heþene to *þi self* : make my pas-
sage. 66/26.
- c) to emphasize a subject pronoun:
pore þou were *þi seluen* 42/26.

Self occurs once not preceded by a pronoun:

he wolde be loued.as þeiȝ he weore god *self*. 18/24.

Possessive pronouns

With nouns suggesting action the *poss. pronouns* have a) a
subjective, b) an objective function.

- a) þe socour of *þin helpe*. 4/35; to wonen in *þi* cluppyng.
34/20.
- b) Ihesu *my* Buggere. 4/2; let me beo *þi* seruaunt 34/26.

The possessive equivalent is used a) occasionally subjectively,
and b) regularly objectively:

- a) siþen þat þe loue of *þe* :is so vnymete muchel. 66/30.
- b) þat onliche þe loue of *þe*. be euer al my likyng. 28/17.

In the following instance the possessive equivalent is prob-
ably preferred on account of the following relative clause:

þi leue mooder þat mayden is and moder. of *þe þat* art... 42/2;

but cf.:

þou seiȝ al *his* serwes. *þat* was so harde bi lad. 54/15.

With *al* both the attributive poss. pronoun and the poss.
equivalent occur:

vr aller Iugges mooder. 10/26; Ladi of *alle* schaftes. 10/22.

With *boþ* only the attributive poss. pronoun is used:

in *oure boþes* loue. 58/4.

The disjunctive poss. pronoun is used predicatively only:

as *his* hedde be þe gult. 12/3; Þin is þe eorþe: 30/22; *myn* is al þe gult. 52/4.

The *emphatic* possessive is formed with *own*:

ge þat in *hor owne* ezen. 10/23; to louen *his owne* broþer. 28/25.

A kind of *possessive equivalent* is found in:

þe ymage of him selue. 12/16.

Note also:

and is þe Iuge *hire owne* 24/29,

where *hire owne* is equivalent to a compound pronoun.

Interrogative pronouns

Who, ho are used as noun pronouns with reference to persons and occur exclusively as subjects:

Who þar felen him sor. or sek 8/27; *Ho* is þenne vn wasschen 8/25.

What is used both as a noun and as an adjective pronoun with reference to things. It occurs once as an adjective pronoun referring to a person:

what schal þenne þe pris of þi deore blood don 8/21; *what* herte is so ouer hard. 26/20; on *what* herre mon. 34/29.

It is also used as a relative interrogative noun pronoun in dependent questions:

I.ne wot.*what* I.may siggen. 64/14.

Whuche occurs only once as a relative interrogative adjective pronoun in a dependent question:

i.not *whuche* while. 60/29.

Relative pronouns

Þat is the common relative pronoun used with reference to persons and things *a*) as an anaphoric and *b*) as an independent pronoun.

a) Anaphoric þat

can have various functions in both restrictive and continuative attributive clauses:

s u b j e c t: heore ferliche affrayes. *þat* comen... 40/19;

d i r. o b j e c t: þi derworþe sone. *þat* Ichaue... agulte. 10/29;

i n d. o b j e c t: as hem *þat* lykep þer þei ben. 62/1;

n o m. p r e d.: to þe makyng *þat* he is. 34/13;

p r e p. a d j. (the prep. has post position): Ihesu *þat* al my blisse is inne. 4/6

Note the hyperbaton occasionally found in these clauses:
 Hit is þe deueles Mirour :/ þat he in lokeþ. 16/26.

Traces of OE. usage are found in:

Nis no blisse otewip. þat hit nis to deore a bouzt. 4/29; A Ihesu my swete loue. þat þou art wonder riche :/ 40/26.

Note also the following remarkable constructions:

his sute... þat is me now so dredful. to nempnen his nome. 12/22; þou seiz al his serwes. þat was so harde bi lad. 54/15.

b) Independent þat

may have different or the same functions in the principal sentence and in the attributive clause:

obj.-subj.: [he] dude þat in him was 18/10;

obj.-obj.: þat he truste sikerliche to fynden þat he secheþ 2/13;

nom.pred.-subj.: Who is þenne. þat ne may... louen 28/25;

prep.adj.-subj.: al siker am I.schild.a zeyn þat me werren :/ 40/15;

prep.adj.-obj.: A seynynge of þat is nouzt. 6/2;

but: [he] seop þat. þat is nouzt... 16/25.

Although this independent þat is sometimes preceded by a preposition (cf. b prep.adj.), there are cases in which a pronominal adverb seems to have been preferred:

þou... ne heddest... wher on þou migtest. þin holy hed resten. 42/20; (see also 42/22).

What occurs only once as a rel. pron.:

& don what him luste. 18/19.

Who: Of this relative pronoun only the inflected form *whom* preceded by a preposition occurs. It is used as a sg. anaphoric pronoun referring to persons:

Ladi of alle schaftes. to whom is bi takenen... 10/22.

Hose, whose occurs only a few times. It is an independent relative pronoun referring to persons and is sometimes almost equivalent to: *if anyone*¹.

Hose euere haue longe defaute of gostly cumfort... Hit is... 4/25; alle suche bales.hose riht kennes :/... beoþ toknes of blisse. 38/35.

Once it is used as an anaphoric pronoun:

wher may me eny loue.so worþiliche setten.whose secheþ... 32/19.

þe wꝛuche occurs only once as a rel. pron.:

to fihten azeyn alle.þe deuelen of helle.þe wꝛuche of hem alle.so is lest lodlich. 34/11.

¹ cf. O.E.D. s.v. *whoso* 2.

In this quotation *so* is used in the function of an indefinite relative pronoun.

Demonstrative pronouns

Þis is used as a sg.deictic noun pronoun for persons only, and as an adjective pronoun both for persons and things.

Þis is he þat... 16/13; Þenk heer on *þis* wrecche. 10/27; þou ... þat furst madest al *þis* world. ✓ 32/3.

As a referring pronoun it is used as a noun and as an adjective pronoun both anaphorically and anticipatorily.

þou art þat ilke kinges sone... And... ouer *þis*. boren of mylde Marie. 36/1; *þis* was þe moste wonder... þat... 46/4; [þou] seist on *þis* wyse. Scito quoniam... 44/21.

Þees is used only as a sg.deictic noun pronoun pointing to a person.

þees is þe foule corselyng. 14/18.

Þeose occurs twice as an anaphoric pl.noun pronoun referring to persons:

þou... art... more worþ :þen ben alle *þeose*. 30/25.

Þat is used as a sg.deictic adjective pronoun pointing out both persons and things.

þy Moder lokep þeron. *þat* virgyne clene ✓ 50/21; þenne fele I. *þat* blood.in þouȝt of my Mynde ✓ 60/30.

As a referring pronoun it is used both anaphorically and anticipatorily as a noun and as an adjective pronoun.

in ow... Is welle of alle Merci... For *þat* muchel Merci... 26/7; and *þat* also.þou seist.Inquacumque hora... 20/34.

In the determinative function it is an adjective pronoun.

Þat I... a skape þat wreche ✓ *þat* is me worþiliche. 26/9.

Þat ilke is an emphatic referring adjective pronoun.

Anon þou seost him a fer.in *þat ilke* þouȝt ✓ 22/11.

Þo is the pl. determinative noun pronoun.

wip alle *þo* þat ben.blisful in heuene ✓ 26/12.

For *What* see Note 4.

Such is used as a kind of demonstrative pronoun when it means: of that quality:

anentes *such* a Fader 24/1.

It is often preceded by an indefinite pronoun:

alle *suche* bales... beoþ toknes of blisse. 38/35.

It is a referring independent demonstrative pronoun in:

pat hap hit undertaken. pat and alle *suche*. 24/28.

C o n c o r d : the following two cases should be noted:
determinative *pat* is once and *pat ilke* twice used with a plural noun:

schild me from *pat serwes*... pat bep... greybed in helle 26/10;
pat ilke traytors 22/20; *pat il[k]e* fyf welles 8/35.

Note that MS.S has *pose ilke* traytors.

Articles

The *definite article* is used deictic; e.g.

in what paas. so men seop. pat may for *þe* tyme giuen mest lykyng. 2/5.

When a noun is made definite by an adjunct or clause, it is found both with and without the def.art.; e.g.

Nartou lodesterre to alle þo pat in *þe sée* of þis worldes Anguissche seilen 10/20.

In liue not in *lyue* pat I.liue ✓ 10/12; wiþ alle pat... *warwes* ✓ of þis wordly sée. seilen 40/3.

The def.art.has a classifying function before class-nouns equivalent to proper-names; e.g.

schend þou weore and schomed... fondet after wiþ *þe tend*. 40/29. as telleþ *þe gospel*. 22/9.

but: Wiþ bi heste of blisse... pat *holi writ* vs be hat ✓ 12/6.

In the combination class-noun + proper name the absence of the def.art.is exceptional:

so pat I.mai verreyliche.sigge wiþ *þe apostle.Paulus*. 10/9; seynt *Ion þe Ewangelist* 56/22; *þe borwh of Bethleem* 42/4;

but: to *mount of caluarie*. 48/27.

Þe is used as an adverb before comparatives:

euer *þe* lengor *þe* more. 46/18; to louen *þe þe* lasse. 30/29.

Of the adverbial superlative there are only instances without *þe*:

whon I.*most* dradde ✓ 38/22; Nou ne wot I.whoderward ✓ I may me *best* bi tornen. 20/7.

The *indefinite article* can be used a) introductory, b) absolutely; e.g.

a) Heer is.*a* tretys... þis tretys.is mad... 2;

b) was pat Baraban a þef... pat... hedde *a* mon quelled. 44/11.

It is equivalent to *one* in:

Erpliche loue.and heuenlich ✓ mowe none wyse.bedden in *a* brest. 4/24.

Absence of the articles.

In the following cases the absence of the articles seems regular:

- a) before abstract nouns:
pouert wiþ menske.is eth forte polen. 44/1; he wilneþ to haue: *cumfort* of eorþe. 4/26.
- b) before plural class-nouns used in a general sense:
 Þou þat art qween of *Angeles*. 10/21. *Noble men*... mony wimmen leeten menske forte loue. 34/28.
- c) before class-nouns used in a collective sense:
 ho mihte more schome polen. *cristen* or *heþen*. 44/15; ledere to synne. 18/11.
- d) before *mon* and *wommon* used as class-nouns in a general sense:
Mon boren of *wommon*. 28/20; Þou lord bi come *mon*. 20/22.
- e) in many prepositional phrases:
 in soule 2/10; on Roode 6/8; in Mouþe 26/17; vnder sonne 36/5; wiþ oute note 60/22; in eorþe 46/4; in londe 42/11
 but we also find:
 for *þe* tyme 2/6; i. *þe* bizete 6/31; to *þe* sterres 8/2; in *þe* vauwarde 40/7; for a gynge 40/12; on *þe* cros 50/9; on *þe* Roode. 42/2; for on *on* Rode 14/23 see *Note* 41.
- f) before *helle*; with *heuene* and *eorþe* usage varies:
 a 3eyn alle: *þe* deuelen of *helle*. 34/11; Þou felle for me gostly. from *heuene* to *eorþe* 38/19; Þin is *þe* eorþe: ... þin is *þe* heuene. 30/22.
- g) before class-nouns in apposition to proper-names:
 Ladi Milde Marie *Mooder* of *Merci*. *Help* of alle helpele 56/1.
- h) often before predicative nouns and before adjuncts introduced by *as*:
 Nis he nouzt *good felawe*. 6/29; [he] was to hem *ensample* ✓ and... *ledere* to synne. 18/11; *as fader* al ful of loue. 24/8; resonable *as Angel*. 62/28.
 but: Nis he a *sori Chapmon* 4/30; was þat Baraban a *þef*. 44/11; *as a kene kempe* 34/18; *as a þeof* 44/5.
- i) in the verbal phrase: *to make scheld*.
makest scheld of þi self. 40/8.

Indefinite pronouns

Al is used as a sg.and pl.adjective pronoun for persons and things:

alle Mennes sunnes 8/35; Ihesu my weole.& al my wyne ✓ 4/6; þou hast me trewely be het.*al* þi self 64/21.

As a singular noun pronoun for things and as a pl. noun pronoun for persons:

pou art *al* þat I.hope. 4/1; redi to *alle* þat in synne beoþ gostliche storuen. 6/14.

Boþ occurs only in combination with a possessive pronoun: in oure *boþes* loue. 58/4; I... þat am 3ou *boþe* so sibbe. 24/19.

Eiþer occurs once, in the meaning 'one as well as the other': pou stode him bi.and seynt Ion þe Ewangelist weopynde on *eiþer* half. 56/22.

Eny is used as an adjective pronoun for persons and things and as an noun pronoun for persons only:

eny fulþe so foul.þat *eny* mon may þenken. 14/9; Bot is þer *eny* ricchore þen þou. 30/18.

Though written in two words, *eni bodi* and *eny þing* in the following quotations may be looked upon as compound indefinite pronouns:

þe þynfolest... þat euer þolede *eni bodi*. 52/22; wherfore *eny þing*.mai be loue worpi. 62/17.

Eueri is only used as an adjective pronoun:

eueri grome were him gome.& *eueri* wo.winne. 10/18.

From the few instances available it would seem that just as in Pres.D. Engl. *eny* refers to only one member of a group, *eueri* to all the members taken separately.

For *men* as an indefinite noun pronoun see below: *Concord*. *Moni* is regularly used as an adjective pronoun with plural nouns denoting persons or things:

Mi flesch [sc. tolleþ me] to *mony* fulþes.of vntounes lustes. 36/28; Hou *mony* men nou folewe þe. 50/4.

As an adjective pronoun it can also be used with singular nouns denoting persons or things.

Feirnesse... makeþ *mony* mon beo bi loued.✓26/23; [pou] þoledest... *mony* hote hunger. 42/17.

As an adjective pronoun with a sg. noun it can be separated from the headword by the indefinite article:

mony a ful sunne 14/31.

As a noun pronoun it can be used with reference both to persons and things, either singular or plural:

mony for his hardischepe.is ofte muchel i leten of:✓34/7; [I] fel in þe selue. and in *moni* mo. 12/26.

Much is an adjective pronoun and is only used with reference to singular nouns denoting things:

to *much* blisse 10/17; *much*e was þe serwe.set at þin herte. 54/13.

No, (*non*) is an adjective pronoun used with reference both to persons and things:

þat I.haue *no* mong. . . Ne *non* oþer tellyng.wiþ *no* worldliche þing. 4/21; in *non* noþer ✓ Is welle of alle Merci. 26/7.

Non is the negative noun pronoun:

Of herre cunreden þen þou art:⁊ nis *non* vnder sonne. 36/4.

None is found in some standing phrases:

none wyse 4/24; *bi none* gate 48/9.

Nouȝt is a negative noun pronoun referring to things:

[I] þat *nouȝt* haue of my self. 12/28.

Oþer is used as a singular or plural adjective and noun pronoun:

teken al þyn *oþer* wo. 50/30; of *oþer* mennes sunnes. 12/5; þat euer may maken eny mon:⁊ loueworþ to *oþer*. 26/22; I.was.war þer bi.and bi moni *oþere*. 12/24.

In correlation to *on* it means: *the latter* or *the second*:

Albeo þat *on* defendet. . . And þat *oþer* nomeliche I. ȝiuen vs in heste ✓ 16/3; *On* is for my makynȝ. ¶ *A noþer*. for my buggynȝ. ⁊ þe þridde. . . 64/29.

It is used *reciprocally* in combination with *vchon*:

for þat sibbe frendes ✓ kuyndeliche loueþ hem.*vchon* to *oþer*. 28/19.

Sum occurs once as a singular adjective, and once as a singular noun pronoun referring to things; in all the other cases it is a plural noun pronoun referring to persons:

He fel in pruide.þat hedde *sum* matere. 12/26; for to felen ✓ *sum* of [þe] serwe 58/2; *Summe* freodam & largesse. . . *summe* wit. and wisdam [sc. makeþ beo biloued]. 26/25.

Vch is used as an adjective and as a noun pronoun:

whi nas me vnworþ *vche* worldliche þing. 8/7; In to þe liknesse ✓ of *vch* of vs alle. 18/3.

Concord.

It deserves special notice that *men* occurs with a singular and a plural predicative verb. In most cases *men* with a singular verb seems to be equivalent to MNE. *one* or *you*; *men* with a plural verb to MNE. *they* or *people*:

Sg. *men may*... fynden 2/4; *Men schal*... fynden 2/16; *peer men, mai* vs fynde. 62/1; asken hit.ne *mai me* not. 22/24;
 but: euer ar *men* hit *asken*. 22/24 (cf. context).
 Pl. alle... serwes þat *men duden* þe. 36/15; *men* þe *seiden* 44/3;
Men speken 46/2; *me leden* him forþ. 48/26;
 but: *how may men* do þe al þat wo 50/11.

Conversion

Adjectives used as nouns:

- a) to denote a whole class with and without the definite article:

þat bep to *þe dampnede* greyþed in helle 26/11; *þe forwariede*.
 þat wallen in helle. 28/5; Nou rysen vp *þe dede*. 52/16.
 socour of *serweful* 10/19; preching of *wyse* 12/5; for to saue
synful 56/5; Boþe of *goode* and of *euel* ✓ he wolde be loued.
 18/23.

- b) other cases:

gif myn *eueles* ben muchele. 8/32; þe *white* of þin eȝen 52/14;
 in þe *middel* 66/32; atte *laste*. 16/5; þi *rode* wox al won.
 54/25; þi *deore* 54/20.

Once the converted adjective preceded by the definite article denotes one person only:

whon so euere *þe sunful* forþinkeþ *his* sunne. 22/1.

There is an abstract noun in:

alle þing þat is. boþe *goode* and *vuel* ✓ is ordeynt for goode.
 18/24.

VERBS

Syntactical units with one verb

1. Verb and Subject.

The subject may be expressed by:

- a noun: what schal þenne *þe pris* of *þi deore blood* don ✓
 8/21;
 a pronoun: *Ho* ne may loue lord. þi leoue lofsum leore.
 26/19;
 a syntactical unit: More him delyted *forte embrace*
Mock. 14/32.

Hit as a subject.

There are many cases in which *hit* is the grammatical subject of the sentence. The following cases may be distinguished:

- conceptual *hit*: He mot þi steppes folwe. þorw
 sor and þorw sorwe... gif *hit* so falleþ. 6/32.

concrete *hit*: Wher may be grace....✓or eny hope
 founden. 3if *hit* heere fayle. 24/23.
 summarizing *hit*: Hose euere haue longe defaute of
 gostly cumfort... *Hit* is for þi þat he haueþ. 4/25.
 in the emphasizing formula: *hit* is [he] who:
Hit is þe deueles Mirour ✓þat he in lokeþ. 16/26.
 provisional *hit*: so murie...*hit* is.forte dwellen heere.
 60/5.

The type ME LIKEþ.

Constructions of this type (with a personal pronoun in an oblique case preceding the 3rd.pers.sg. of a verb) are frequently used. They are of two kinds: a) those reflecting the OE. impersonal construction, and b) those with a grammatical subject; the latter kind prevails:

- a) *grysen*: So þat *me gryseþ* of my self. 14/9.
lyken: as þau3 *hire lykede* wel. 60/27.
lusten: *me luste* more ✓60/30.
b) *behouen*: *al þat him behoueþ*...schal begraunted 16/11.
lyken: *al þat vs likeþ* 22/29.
lusten: don *what him luste*. 18/19.
neden: *al þat vs nedeþ*. 22/30.
recchen: ne *reccheþ me no þing*. 28/28.
scho men: þat *me ne schomede* not. *to worche* þat fulþe.
 12/20.
þinken: *al þe þhouzte* menske. 44/18.

With *grysen* the construction with a noun subject is also found:

whi ne gryseþ of me.boþe my mete.and my drynk. 14/12.

This construction must be looked upon as the link between the two types mentioned above.

It is not clear whether

ne dred þe nouzt 44/25.

also belongs here. *þe* must probably be interpreted as a personal pronoun used reflexively; cf. p. 103 and:

Hou scholde *I*. euer *dreden*. to fynden alle fauour ✓24/24;
þow... ne *dreddest* not þyn oune bodi. to fihten... 34/10.

Subject not expressed.

Just as in other ME. writings, sentences and clauses opening with *and* or *but* are often construed without a grammatical subject ¹:

So þat *me gryseþ* of my self. *and wlate* of my fulþe 14/9;
 Ne was he put in no delay... *But seidest* so redily✓22/6.

¹ See Eienenkel: Streifzüge p. 130.

As a rule the person addressed in commands and exhortations is not expressed:

Graunte þat þi brihtnesse clanse my soule: 4/13; sei me where. is eny of more Merci. 26/4.

Occasionally the subject is expressed:

Dou þat ȝiuest hire liht. . . *Lihte* my pester herte. 4/11.

There are a few additional instances of omission of the grammatical subject. In most of these cases it can be inferred from the preceding sentence:

But muche schome þoldest þow. þat neuer sunne wrouh-test ✓ *weore* I. taken as a þeof. 44/4 (see *Note* 87); A swete Ihesu Merci ✓ what pris *settest* on me. 46/16.

Introductory ÞER.

There is only one instance of the use of *þer* by way of formal subject:

Hou may rihtwysnesse þole. þat *þer* ne riseþ aȝeyn me. alle þyne schaftes. 14/13.

Concord.

After the relative pronoun *þat* the verb agrees in numbers and person with its antecedent:

þis tretys. . . is mad for to sturen. *hem þat* hit *reden*. . . 2/1. *Ihesu* mi makere. *þat* me *madest* of nouȝt. 4/1.

There are only two instances of sentences with a double subject the verbal forms in which show number. Note that the first has a singular predicate, in spite of the fact that the subject is made up of a singular and a plural noun:

al þi *likynge*. & al þi *delices* ✓ euer *is* wiþ vs for to wone. 24/12; *þe þeyne* of his passion. *þe chaungyng* of his cheere. þin herte *stongen* þorw out. . . 54/21.

2) Verbs without Complement.

These verbs can be divided into three groups: a) verbs that never take a complement, the so-called subjective verbs, b) objective verbs, i.e. such verbs as in other contexts may have a complement, but are used absolutely here; c) auxiliaries used absolutely.

a) *subjective verbs*:

selcouþ þinges. þat. . . ofte *be tyden*. 46/3; so þat hit *clef* a two. 52/30; nou *deskeþ* þe sonne. 52/14; Wher be ȝe ryue ✓ ȝif ȝe here *ȝaylen*. 20/6; Hit *fallerþ* for to reden hit. esyliche. . . 2/3; Men speken. . . of wondres þat *fallen*. 46/2; neuer ne opnedest þou þi mouþ ✓ to *grucchen* a ȝeyn. 36/16; þer

wip outen largesse. freodam *lakkeþ*. 32/1; ne no þing ne *rewes* ✓ 52/18; Nou *rysen* vp þe dede. 52/16; Ne trowe no mon wip ese. to *steize* to þe sterres ✓ 8/2; þe stremes of þe rede blod. þat *stryked down* so breame. 8/23; þat I neuere bi day. *stunte* nor be nihte 50/18; þou *swonk*. & *trauayledest* 46/19; þe forwariede. þat *wallen* in helle. 28/5; as wolues. . . *wenden* in heore wyse. 38/2; al þi likynge. . . is wip vs for to *wone*. 24/12.

b) *Objective verbs used absolutely:*

he. þat more *beyȝ*. . . to þe deueles tollyng. 14/21; loue þe wol I. as I *con*. 66/28; [he] *demeþ* al wrong 16/26; Þow lord *Fauerynde*. . . ✓ let me neuer faylen ✓ 26/2; Worldliche Mok. þat *gyleþ* so foule. ✓ 16/1; Wher be ȝe feruent ✓ ȝif ȝe heere *slaken*. 20/7; as *telleþ* þe gospel. 22/9; whon men lest *weneþ*. 4/27; euer whon þou *woldest*. 42/14.

c) *Auxiliaries used as subjective verbs:*

And wherto *schulde* merci. 20/16.

Type: *To make rescous* = *to rescue* ¹.

Instead of a subjective verb a combination of an objective verb + direct object occasionally occurs:

whon I. most dradde ✓ þou kuddest þe quikly. *to make rescous*. 38/22; þat I. heþene to þi self ✓ *make my passage*. 66/26; þer wol I. . . *my preyers maken*. 68/3.

3) *Verbs with a Complement.*

We can distinguish four groups of verbs that can take a complement: a) the copulas; b) verbs that require an object (of these only those are mentioned that are obsolete now); c) independent *con* and *will* + object; d) vicarious *don* + object.

a) *The Copulas.*

Besides *ben* the following verbs occur in this function:

bi comen: Þou lord *bi come* mon. 20/22.

se men: as hit best *semede*. 32/29.

waxen: þi rode *wox* al won. 54/25.

Various parts of speech and syntactic units are found as the complement of the copulas; e.g.

nouns: both with and without the indefinite article.

whon þe sonne. . . ✓ nis bote *a schade* 4/10; Nis he *a sori Chapmon*. 4/30; Nis he nouȝt *good felawe*. 6/29.

adjectives:

I. am þe so *fremde*. 4/19; hem. þat *seke* ben 8/25.

pronouns and pronominal words:

¹ See Visser § 63.

for a þing þat nouȝt nis. 4, 31; þis is *he* þat... 16/13; Al is *þin* 30/24.

a d v e r b s:

as hit *best* semede. 32/29.

p r e p o s i t i o n a l p h r a s e s:

blisse þat is *wiþouten ende* 4/37.

s y n t a c t i c u n i t s:

al þi likyng...euer is *wiþ vs for to wone*. 24/12.

b) Verb and Object.

b e t e n (to relieve): a precious þing þat *beete* may *alle bales*. 4/32.

b l y n d f e l l e n (to blindfold): [hou heo] *blyndfellede þyn eȝen*. 48/1.

bl a t t e n (to protrude the tongue): þei... *blatten out heore tonges*. 48/4.

b r e g d e n (to snatch): þou *breyde me* aȝeyn. 38/21.

c l e p e n (to call): *Clepeþ him* to lyue. 6/15.

d a u n s e l e n (to make much of): Whon god *daunselede him* 14/27.

d i h t e n (to accomplish): *al he dihte* wonderliche. 32/29.

d o n (to cause): alle... *serwes þat men duden* þe. 36/15.

e k e n (to increase): *teken al þyn ober wo*. 50/30.

f o r d o n (to spoil): I *hit* wikkedliche *fordude*. 32/5.

f o r m e n (to create): þou *me formedest* furst. 66/13.

f o r þ i n k e n (to repent of): whon so euere þe sunful *forþinkeþ his sunne*. 22/1.

g y l e n (to deceive): þenne *gyle I my self*. 14/7.

h a p p e n (to wrap): [heo] *happeþ vs* þer under 60/34.

h a u e n (to be disposed towards): Ðat *haueþ me* so frendly. 24/25.

k n o w e l e c h e n (to confess): I þat... *knoweleche my gult*. 20/27.

k n o w e n (to confess): for he *kneuz his gultes*. 22/5.

l e s e n (to deliver): *to leese me* from þraldam. 32/7.

l e t e n: (to abandon): ȝif we *leten sunne*. 12/7.

(to shed): þe teres. *þat þou þere leete*. 54/26.

(to consider): þat blynde wrecche. þat... *leeteþ him feir*. 16/15.

l o k e n (to look at): he *lokeþ him self* wiþ a fals eȝe. 16/25.

p a s s e n (to surpass): His pruide *paspeþ lucifer*. 18/26.

s c h e p p e n (to create): [he] *Schoþ þe sonne and þe sée*. 32/28.

s e i l e n } (to sail on, to travel on): wiþ alle þat... in an-
f a r e n } guisse or wandrep *waves*: of þis worldly sée.
 seilen and faren. 40/3.

s l a k e n (to diminish): for resun of sunful and *wreche to slaken*. 20/21.

s t r e y n e n (to stretch): þei *streynen out his lymes*. 50/9.

þ o l e n (to suffer): [þou] þat *hard deþ*... *þoledest* 20/23.

purlen (to pierce): þe swerd of þi peyne ✓ *purlede þi soule*. 20/24.
 vnnen (to allow): zit *vnne* we *hit* nouȝt.pat. . . 52/1.
 wenen (to consider): þat. . . *weneþ* him so vertuous. 16/15.
 weren } (to guard): to *wite* me.and *were* me. 38/24.
 witen } (to defend):
 witen (to know): wel I.*wot* þe soþe. 66/2.
 wrien (to make hideous): Mi sunnes . . . *wrieþ* me scho-
 meliche. 8/16.

Note also the following collocations:

beren þe pris: þou *berest* þe *pris* of alle ✓ 34/10.
 don to þe deþ: þat.*dude* þe to þe *deþ*. 22/20.
 taken in pacience: to alle þat. . . *pouert*. . . *in*
pacience taken. 42/29.

- c) *Willen* occurs as an independent verb throughout the text, but *con* only once in the first part and twice at the end:
 zif god ne dude for him.al þat he *wolde* ✓ 18/19; þou *woldest* no more. 50/29.
 al þe bouȝt þat i *con*. 64/33; whi ne *con* I.loue þe. 8/10; I.ne *con* of þi loue.be gynnyng 68/1.
- d) Vicarious *don* occurs twice with an object of its own:
Clepeþ him to lyue.and to loue cosses. As moder *doþ hire* *deore sone*. 6/15; a Fader þat muchel more loueþ þe child.
 þen he *doþ his owne bodi*.✓or *deeþ* þe child *him seluen*. 24/1.

There are no instances of vicarious *don* + *prepositional object* or + *indirect object*.

Words or Word-groups used as Object.

The object of a verb can be expressed in three ways: a) by means of a *noun* or *pronoun*; b) by a *clause*; c) by a *special form of the verb*; (see syntactic units with two verbs p. 127).

a) a noun or pronoun:

þou bouȝtest *me* so deore. 4/3.

Note the omission of the *pronoun-object* in the following quotation:

And bi foren þe princes. *buffeteden*.& *scornden*.& blyndfel-
 lede þyn eȝen. 46/32.

The use of *hit* as an object deserves further notice.

It can refer to a special noun or a whole thought mentioned before or following.

concrete *hit*: [we] bugge þe schadewe of þe world. . .

And zit ne haue we *hit* for nouȝt. 6/1.

provisional *hit*: God seiþ *hit* him self þat hose secheþ
 him furst. . . 16/10.

summarizing *hit*: þow zeue me such lordschupe.

ouer alle þi schaftes :/... But I.*hit* wikkedliche fordude. 32/4.

The use of provisional *hit* does not seem to be obligatory:

Noble men and gentil... :/mony wimmen leeten menske forte loue. 34/28.

Note the following quotation, which is the only instance of the use of *so* as a *demonstrative pronoun* in the function of an object dependent on *don* referring to the preceding predicate.

ful neih.hedde i foule fallen... And *so* dude I.sikerly 38/4.

THE VARIOUS KINDS OF OBJECTS.

Verbs with one object.

The object can have various relations to the verb. The principal of these are: *the direct object* and *the cognate object*. The former expresses the person or thing which is affected by the action, or the result of the action; e.g.

ze þat... sechen *þin helpe*. 10/23; He forsok *vr lord god*. 14/1; þat schop *alle schaftes*. 46/6; þat I.euere serue *þe* 34/5.

A cognate object is an object to an originally intransitive verb; it is etymologically identical with or related to the stem of the verb. The text has only one instance of this kind of object.

þat *dizedest* so strong *deþ*:/ 52/21.

Object of a form in -ing.

The object of a form in *-ing* deserves special notice. It is remarkable that in spite of the fact that these forms have a special verbal character, since they can take an object, they do not end in *-inde* as do the present participles, but in *-ing*, like the verbal nouns.

The regular construction for an *-ing form* + *object* seems to be that in which the object has front position in the form of a possessive pronoun:

pou toke of hire swete flesch.wiþ outen *hire wemmyng*. mon-kuynde 28/21; at *þi furste takyng*. 46/26.

By the side of this construction we find that in which the *-ing* form is followed by an *of*-adjunct, stressing the nominal character of the *-ing* form.

þat on... endeþ atte laste.wiþ *zeldyng of wreche*. 16/4.

When followed by an *of*-adjunct the *-ing* form is often preceded by the definite article.

þen þolien in his siht.*þe wlatyng of sunne*. 12/2.

Note the absence of an anaphoric object after *þe* + *-ing* in the following quotation. The omission was probably due to there not being an unambiguous neuter possessive pronoun, since *its* was not used yet.

Drede in þe keping.serwe in þe leosyng. 16/6.

Object and predicative adjunct.

There are a number of objective verbs which can take a predicative adjunct referring to the object. Nouns, adjectives and prepositional adjuncts can be used in this function:

n o u n s: He... demep *hem wrecches*.and makeþ *hem his harlot*. 16/22. [þei] maden *þe heor fool*. 48/1.

The noun can be preceded by the prepositions *to* and *for*:

he kneuz... *þe for his saueour* ✓ 22/5; þou ordeyndest *me.to þi deore lemmon*. 68/15.

a d j e c t i v e s: Mi sunnes... makeþ *me so wlatsum*. 10/31; hir serwe sit *þe sarre*. 50/21.

p r e p . a d j u n c t: he set *hit at nouȝt*. 14/27.

Objects denoting persons as involved or concerned in an activity directed towards them, so that they may be looked upon as recipients are called *indirect objects*¹:

þat is *me* now so dredful.to nempnen his nome. 12/22; þat is *me* worpiliche. 26/10; þat coste *þe* so deore. 50/35; þou... stooðe *him* so neih. 54/14; wel is *me* 62/3; sei *me* 26/4. cf. Ne seidest þou lord.to *þe þeef* 22/2.

The *reflexive object* can be expressed by a compound or a personal pronoun.

ȝe þat... seon *hem self* wrecches. 10/23; þenne gyle I.*my self*. 14/7; he lokeþ *him self*.wiþ a fals eȝe. 16/25. of hem þat *hem* felen.caytif wrecches. 10/23; nou fynde I *me* grisloker in my gultes. 14/5; He bar *him* as he weore a god.✓18/16; þou kuddest þe quikly. 38/23.

There is only one instance of a *reciprocal object*.

for þat sibbe frendes ✓ kuyndeliche louep hem.*vchon to oþer*. 28/19.

Of the *prepositional objects* only those will be mentioned that are obsolete now. Note that post position of the preposition was possible:

b r o u k e n o f (to take delight in): þat I.may þer felen.þe fruit of bugginge. And ȝe *brouken of* me. 58/5.

c r i e n o n (to cry at); For alle þei *criȝede on* þe ✓ 44/9.

f i h t e n o n (to fight against): *to fihten on* pis traytur. 14/15.

f l i t t e n f r o m (to leave): þat I.ne *flitte* þe *from*. 40/21.

¹ See Visser § 136.

grennen vppon (to grin at): *pei grenneden vppon þe*. 48/4.
 grysen of (to shudder at): of him. *þat helle gryseþ offe*. 14/6.
 loken on (to value highly): [he] *lokeþ on* his chaiffare. 16/18.
 loken vppward to (to look up at): *pou lokedest vppward*. to him. 54/27.
 parten of (to share): bote he... *parte of* þi passion. 6/25.
 recchen of (to heed): *þat I ne dredde meschef ne recchen of* worldlich wo. 38/31.
 schomen of (to be ashamed at): *þe sonne... schomeþ... of* hire pesternesse. 4/10.
 sperren from (to bar from): *sperred... from* worldliche murpes. 62/7.
 þenken on (to remember): *Þenk heer on* þis wrecche. 10/27.
 weorren wiþ (to war against): *for to weorre wiþ* hem ✓ 38/30.
 wlaten on (to abhor): And *wlate on* him seluen. 2/16.
 wondren on (see Note 48): *Nou alle þing... wondreþ þus on* me. 18/32.

Verbs with Two Objects.

The greater part of the verbs that can take two objects are construed with a direct and a prepositional object. Here, too, there are some cases of post position of the preposition:

bobben a mon wiþ: (to deceive): *þe fendes Argumens... þat he bobbeþ him wiþ*. 16/26.
 chaungen a mon for: [he] *chaungeþ god for* þe deuel. 16/19.
 departen a þing from: *þat no þing from þi loue. departe myn herte* ✓ 8/4.
 don a mon to: *þat ilke traytors þat. dude þe to* þe dep. 22/20.
 greipen a þing to: (to prepare): *þi blisse. þat pou greiþest... to* me. 60/4.
 liknen a mon to (to compare to): *þe Merciable Fader þat pou liknest þe to*. 22/8.
 mengena þing among (to spread among): [he] *mengede his owne wikkednesse a mong* moni opere. 18/9.
 pesena mon to (wiþ) (to reconcile to): *Pese me... to* þi sone. 10/29; who schal *pese me wiþ* þe sone. 20/12.
 reddena mon of (to deliver of): [pou] *ruddest me raply. of al þat þer was* ✓ 38/20.
 slaken a mon out of (to release from): *to slaken out of* serwe. *al þat þer inne wore*. 54/33.
 taken wreche of (to take revenge for): [pou] *takest not* soðeynlich wreche of vr gultes. 36/20.
 witen a mon of (to defend against): [pou] *so me witerliche witest... of* heore ferliche affrayes. 40/18.

There are a number of verbs that can take a direct and an indirect object:

beoden (to offer): *þat me beodeþ him for nouzt.* 4/32.
 bihoten (to promise): *[þat] bi hoteþ him mucche meede* 4/33.
 don (to bestow): *Ihesu crist... dude þe þat menske.* 56/5.
 3elden (to give): *þe... þat... zeldest alle þat þe louen.*
wellynde stremes. 32/20.
 maken (to make): *[þei] maden me mony a res.* 38/1.
 siggen (to say): *men þe seiden.schomeful wordes.* 44/3.
 smyten (to deal): *þe dundes þat þei smyte þe.* 48/31.
 stoppen (to hinder): *[þei] stoppe me þe felyng.* 8/15.
 streccen: *he streichte þe his Riht Arm.* 56/17.
 taken (to give): *[þei] token him a scharp spere.* 52/29.
 tornen (to turn): *he þat al day.torneþ god his hindewine.*
 16/13.

There is one instance of a verb taking *two direct objects*, and of one taking *two prepositional objects*:

reafen (to rob): *þou... raftes hem heore preye* 34/17.
 parten wiþ a mon of (to participate in): *parte wiþ me*
of þi deol. 58/2.

The present tense

Time Sphere

The *present tense* is used in sentences that are *neutral* as to time-sphere, e.g. in those stating a general truth:

Nis he a sori Chapmon.þat ziueþ al þat he haþ ✓for a þing þat nouzt nis.And leueþ a precious þing þat beete may alle bales.
 4/30.

Or to indicate a natural disposition or inborn inclination:

for þat sibbe frendes ✓kuyndeliche loueþ hem.vchon to oper.
 þou clopedest þe wiþ oure flesch. 28/19.
 Noble men and gentil.and of heiz kuynde ✓mony wimmen
leeten menske forte loue. 34/28.

The present tense is used with reference to something that belongs to the *past*, when quotations from the Bible are introduced:

For as þe prophete seiþ.✓Dauid in his psalme. 30/20.

The present tense is also used to report events that happened in the past. The dramatic force of this alternative for the past tense is brought out clearly in the narration of the Passion, where it alternates with the past tense.

From 48/28:

he bereþ þe Roode tre ✓on his bare scholdre... .

as far as 50/24:

þi Iontes *sturten* out of liþ.þi bones al to scateren.þi woundes
ritten a brod.for goled so wyde ✓

the present tense is used. Then the past tense is used as far as 52/12, where the present tense is again used:

A swete Ihesu deore lemmon. Nou pou *digest* for me...

The most common function of the present tense is that of representing what occurs *at the present moment*, because the use of the progressive form does not seem to have been developed to the same degree as in Pres.D.Eng., though it was not unknown (see *ben* + *-ynde*) p. 131.

Nartou lodesterre to alle po pat in þe sée of þis worldes Anguissche *seilen* and *faren*. 10/20.

The present tense can also be used to refer to a *future* state or action:

Pat oþer... *bringeþ* atte laste endeles blisse. 16/7.

Aspect¹.

The inchoative (a), terminative (b), and durative (c) aspects are generally not indicated by special means, but are either inherent in the predicative verb, or may be inferred from the context:

- a) nou *deskeþ* þe sonne. 52/14; Nou *rysen vp* þe dede. 52/16.
- b) þi Iontes *sturten* out of lip. 50/24; Nou pou *digest* for me 52/12.
- c) þi bodi al be bled. *hongeþ* þer onne. 50/23.

From what has been said about the use of the present tense in reference to actions occurring at the present moment, it is clear that imperfectivity can only be inferred from the context.

Modality.

To express modality, i.e. the attitude of the speaker towards the reality or non-reality of an action or state expressed by the verb, the subjunctive mood is still frequently used. It occurs both in independent and in dependent syntactic units.

In independent syntactic units the subjunctive expresses *wish*; these units are mostly introduced by *þat*:

þi dep *sle* in me.fleschliche lykyng. 10/6; þat I. *be* to þe world ded. 10/8; þat onliche þe loue of þe. *beo* al my *lykyng*. 30/4.

In dependent syntactic units the subjunctive is used:

- a) in clauses depending on verbs of *wishing* or *thinking*:
Graunte þat þi brihtnesse *clanse* my soule. 4/13; [he] *weneþ*

¹ See Visser § 174 ff.

þat he *beo* witti. 16/17; Ðer wol I... þe my lef. loueliche preye. þat þou me so. wiþ þi loue *tyze* 68/10.

b) in adverb clauses of condition:

Hose euere *haue* longe defaute of gostly cumfort... ✓
Hit is for þi þat he haueþ... 4/25; wher eny mon *wene* þat he schal. haue part... 6/23; 3if þe moder *be* wroþ. hou is þe sone quemed. 20/12.

c) in adverb clauses of purpose:

so þat onliche þi loue. *be* euer al my lyking. 4/17;

d) in adverb clauses of concession with and without a conjunction:

whon so euere þe luper sone. *beo* he neuer so gulti. & þenkeþ in his herte. to seche þi Merci. ✓... 22/9; And al *beo* þou vr Fader... þou art bicomme vr broþer. 24/4.

e) in adverb clauses of time:

er he *speke* eny word. 22/12; whil þi lyf *laste*. 46/15.

The preterite

Time-Sphere.

The main function of the preterite is that of denoting that an action belongs entirely to the *past*:

þei *gremmeden* vpon þe. and *waggeden* heor heuedes. and *blatten* out heore tonges. 48/4.

The preterite can also be used for an action or state that belongs both to the *past* and to the *present*, where nowadays the resultative perfect would seem to be more usual:

Ihesu mi makere. þat me *maðest* of nouȝt. 4/1.

The preterite used with reference to the *future*:

longe *weore* al to tellen. 44/4.

For *Aspect* see Present Tense p. 122.

Modality.

The preterite subjunctive is used in independent and in dependent syntactic units.

In independent syntactic units we find the preterite in the protasis of a conditional sentence with the apodosis expressed or understood:

For 3if hit so mihte *beo*. derworþe lord. Leuere hem *were* euer more. in wo forte dwelle. 28/8; wel *weore* him bi gon. þat feled in his soule. þat seli word 10/16; for eueri grome *were* him gome. 10/18.

In dependent syntactic units the preterite subjunctive is used:

- a) in dependent questions:
Whi ne be holde i... hou pou *henge* for my loue streyned on Rooode ✓ 6/6.
- b) in adverb clauses of result:
so... pat pe sonne *weore* desk ✓ 28/11.
- c) in adverb clauses of concession without a conjunction:
But *were* pe gult neuer so gret. 24/15.
- d) in adverb clauses of rejected comparison:
as peiz hit nouzt ne *weore*. 6/1.

Infinitive

As a *verbal noun* the infinitive occurs in the following nominal functions:

- a) as *subject* after the constructions of the type: *me bihoueþ*, both with and without (*for*) *to*:
Hym bi houeþ *scoten*. after his euene ✓ 6/31; pat me ne schomede not. *to worche* pat fulpe ✓ 12/20; More him delyted *forte embrace* Mock. 14/32.
- b) as *subject* after provisional *hit* the infinitive is always preceded by *for to*:
Hit falleþ *for to reden* hit. *esyliche*... 2/3; so murie... hit is. *forte dwellen* heere. 60/5.
- c) as *nominal predicate* after *ben* only the prepositional infinitive is used:
alle Angeles lyf. is *to bi holden* ✓ þi loueliche face 28/4; al þi likynge... is wip vs *for to wone*. 24/12.
- d) when the infinitive is used in the function of an *object*, provisional *hit* does not seem to be obligatory, though the infinitive is always separated from the predicative verb. Only the prepositional inf. is used in this function:
And hap hit of offyse. *for sunfol to causen* ✓ 24/28; Noble men and gentil... *mony wimmen leeten menske forte loue*. 34/28.
- e) as *adjunct to a noun* only the prep. infinitive is used:
of him pat hap no *mizte Forte wiþ stonde* pe moste wrecche of pe world ✓ 16/21; gif me *wit to loue* pe. 34/4.
Note: alle pinges... pat... ben *encheson þer of. to louen* pe pe lasse. 30/27.
- f) the infinitive preceded by (*for*) *to* is very common as an *adjunct to an adjective*. The infinitive can be either active (1) or passive (2) in meaning:
 - 1) pat euer I was so *wood*. so foule *for to fallen*. 12/19; to ben kud *kene* in fiht. his riht *to defenden*. 26/27.
 - 2) pou beo. *eeþ for to paye*. 58/31; pat *del* hit is *to se*. 52/13.

By the side of *to se* the inflected infinitive occurs, obviously for the sake of rhyme, in the same function in:

pat *del* hit is to *seone*. 48/30; so *reuþe* to *sene*. 50/20.

- g) the prep. infinitive seems to have been in very frequent use as an *equivalent to an adverb clause of purpose*:

And þer fore bi come þou Ihesu cristes moder ✓ & moder of sunfole. *to bringen* hem to grace. 24/17; more schome þow þoledest. my sunne *for te beeten* ✓ 44/13.

The function of the infinitive in the following quotations is difficult to define:

þey hedde muchel. pat hem drowe. *to be* proud offe. 18/28 (see Note 46); Ne was he put in no delay. *to ligge* longe in peyne. 22/6.

Note the following *special uses* of the infinitive.

The infinitive has the function of an *imperative* in:

Hit falleþ for to reden hit. esyliche and softe. . . And þat not beo dene. But *bi ginnen* and *leten* in what paas. . . pat may for þe tyme giuen mest lykyng. 2/3, (see Note 3; cf. also 2/13).

For: þus *for to siggen*. 10/11 and *to siggen*. 10/17 see Note 28.

There is one instance of an infinitive after *þen* with the subject expressed:

ho mihte more schome þolen. cristen or heþen. *þen* þat mon so lodlich. in his face *spitten*. 44/15.

Though it is clear from what has been said above that the plain infinitive is only used as a subject, and even then not exclusively, it should be noted that repetition of the preposition after *and* and *þen* is as a rule avoided, though occasionally *to* is found after these conjunctions:

al þi likyng. . . is wiþ vs *for to wone*. and *dwelle* wiþ mon. 24/12; Euer lastinde fiht. leuer me ware. *to ben* so sikerlich scheld. at þi baneere ✓ *þen* after fikelynde weole. for a gyng *fare* ✓ and *leuen* þe my lemmon. 40/11; þe *to taken*. & *bringe*. . . 46/27. wiþ giftus of grace. . . *to don* al my wille. And *to schilde* me 12/7.

The substitution of *tolleþ* for *tolle* in:

Þe world *to make* me fals. and *tolleþ* me to þesþe. 36/27.

may well be due to the scribe having lost sight of the construction.

Past participles

In their function of *adjectives* past participles can be used as *attributive adjuncts*. It should be noted, however, that the pre-nominal position is exceptional:

þi bodi al *be* *bled*. hongeþ per onne. 50/23 ; Mi leoue *blessede* lord. 28/14.

Post-nominal position seems to be obligatory, when a prepositional adjunct belonging to the past participle follows this:

þis was þe moste wonder . . . þat on lepi kuynde kyng. *coround in heuene* . . . 46/4.

As a *nominal predicate* the past participle is used after *ben* (cf. p. 131):

wher schal I me beo tornen. Nou alle þing is þus *risen*. aʒeynes me one ✓18/31; Ho is þenne *unwasschen* ✓þat haþ þis holy wetyng. 8/25.

Just as an adjective the past participle can have the function of a *predicative adjunct*:

Whi ne be holde i . . . hou þou henge . . . *streyned* on Roode ✓6/6.

The past participle can also be *equivalent to an adverb clause*:

Hou scholde I. euer dreden. to fynden alle fauour ✓ . . . bi fore so sib a Iuge. ¶ . . . bi tauʒt so leof an helpe. 24/24 (see Note 58); þou seiʒ al his serwes. þat was so harde bi lad. ¶ I *streyned* on þe Roode. 54/15; þi sone istreyht on roode þorw *driuen* feet. and hondes. 56/21.

-inde and -ing¹

Present-Day English forms in *-ing* are represented by two forms, viz. *-inde* and *-ing*, in this text. Except in one function they are kept distinctly apart.

In those functions that are mainly *nominal* the form in *-ing* is used. When the *verbal* character is more distinctly thought of the ending *-inde* is used. Thus forms in *-ing* are found in the following functions:

a) as *subject*:

A ✓serwe and *sikyng. crizing. & gronyng*. wher be ʒe ryue. 20/5.

b) as *nominal predicate*:

so þat onliche þi loue. be euer al my *lyking*. 4/17.

c) as *direct object*:

þat I. haue . . . non oþer *tellyng*. 4/21.

d) as *attributive adjunct*:

þou lokedest on his swete leor. þi derlyng. þi deore. *houngynge* reupliche. on Roode 54/20.

In the function of an *attributive adjunct* a few forms in *-ing* occur by the side of the forms in *-inde*:

For *ben* + *-inde* see Syntactic Units with 2 verbs p. 131.

of þi *brenninde* loue. 4/15; on *prikkynde* þornes. 4/30; þat *pyninde* pich. 28/6; euer *lastynde* pes. 40/6; *lykinde* licour 26/18.
wiþ a *lykinge* cos. 8/6; in þe *brennynge* loue 16/2.

e) in *prepositional adjuncts*:

in toknyng of þat 6/13; *Bi warnyng*.and *wissyng*. 12/25.

The forms in *-inde* on the other hand are used in the functions of:

a) a *predicative adjunct*:

þou fel *swonynde* down. 54/23.

In this function the form in *-inde* is once found preceded by *al*:

al stoupynde he goþ. 48/30.

b) an *adverb clause equivalent*:

þou stode him bi.And seynt Ion... *weopynde* on eiper half. 56/22.

SYNTACTIC UNITS WITH TWO VERBS

In syntactic units with two verbs the verbs may be either directly joined to each other (e.g. *I will go*; *I have seen*), or they may be formally separated by an intervening (pro)-noun with a bi-lateral function (e.g. *I saw him go*). In the former case we speak of a *direct nexus*, in the latter of *indirect nexus* of the two verbs.

In syntactic units with a direct nexus of the two verbs the relation of the two verbs can be of three kinds:

- a) the first verb is *not subordinated* to the second, e.g. *I forgot to do it*.
- b) the first verb is *slightly subordinated* to the second, e.g. *it began to rain*.
- c) the first verb is *distinctly subordinated* to the second, as is the case with the auxiliaries.

Direct nexus of two verbs

A. First Verb Not Subordinated to the Second.

In syntactic units of this type the second verb is always an *infinitive*. The first verb is often a verb of volition (a), but other verbs also allow of this construction (b):

- a) [he] *ches*... *to beo* þe deueles cundle 14/25; so þat hit be studefust.and *wil for to rysen*. 22/13; he *wilneþ to haue*. 4/26.

- b) whi ne *con I.loue* þe. 8/10; ne *dred* þe nouzt... *to þole* worldes schome. 44/25; whon so euere þe luper sone... *þenkeþ*... to *seche* þi Merci ✓22/9.

This construction also occurs with the verb *bidden*, though usually it is used in the indirect nexus construction just as in Pres.D.Eng.:

in þe paternoster *biddest clepe* þe so:✓ 22/28.
biddest hem beo glade. 22/16.

B. *First Verb Slightly Subordinated to the Second.*

The infinitive is found only after verbs of *beginning*:

þus poreliche *bi gunne* þou... *for to lede* þi lyf. 42/10; þou... *gonne þhirste* sore. 50/27; þou *underfonge*... for me *for to fihten*. 38/25.

ginnen often has no meaning at all:

þe stremes... þat *gunne down glyde*. 54/18.

C. *First Verb Subordinated to the Second.*

1) *don* + *infinitive*.

There is only one instance of this construction:

þou *dudest wepe*. 54/28.

dudest was obviously inserted for the sake of the rhythm (see context).

There is not one instance of the use of *don* in interrogative or negative sentences with *not*. For vicarious *don* see p. 117.

2) *schal* + *infinitive*.

Schal is used to express mere futurity:

þou art bi come... vr Iuge... þat al þe world *schal demen*:✓ 24/5; wiþ wo. *schal* me wele *buggen*. 42/33.

In questions *schal* is used in all persons:

what *schal* þenne þe pris of þi deore blood *don* ✓8/21; What *schal* I.more *siggen*. 18/8.

Scholde is used in statements expressing duty or propriety:

al oper þing.þat me *scholde helpe*. 14/13; he nedde but wrecche dnesse ✓þat *scholde* him *wiþ drawe*. 18/29.

Scholde is used to express futurity from a point in the past:

he *scholde ben* in blisse. 22/4; whon þou *scholdest dyen* ✓ 42/20.

Scholde is also found in rhetorical questions:

what *scholde* I.more *asken*. 28/29; Hou *schulde* euere þe child. *failen* of his askyng ✓22/31.

3) *wolen + infinitive.*

Wolen is used to express volition:

Whi *nul* I.*beo* pi derling. 6/9; Whose euere *wol haue* part. 6/28; al þow *wolt* hit *zeue* me 30/24.

Wolde is used to express volition in the past:

pat þin owne herte blood.*ne woldest* not *wiþ holden*. 32/12; *ne wolde* þei not *be* þer bi. 48/21.

Wolde is also used in clauses dependent on desiderative units:

most was þi *zernyng* ʔpat þei *wolden* eny wey. pi merci *vnderfongen*. 22/22.

It would seem that both *wolde* and *scholde* could be used in the 3rd. pers. in the apodosis of a hypothetical proposition:

ʒif þe forwariede... mihten hit [seon]... ʔal pat pyninde pich... ʔne *wolde* hem *þinke*. bote a softe bap.bapinge. 28/5; miȝte he him schewen... alle *scholde* þen a gast 34/12.

4) *may & con + infinitive.*

May is used both in the function of Pres. D. Eng. *may* (expressing possibility) and *can* (expressing ability):

al pat mon *mai þole*. 28/22; I ne *may* nouȝwher my loue... ʔbi setten better elles where. 62/13; more... þen herte *may þenken*. 64/32; Erpliche loue.and heuenlich ʔ*mowe* none wyse.*bedden* in a brest. 4/24; Wher *may be* grace. 24/23; euer glad *mai* I *ben*. 36/23; Ðat alle þyne schaftes. þus harde *mowen a cusen*. 16/29.

At the very end of the text *con* is used instead of *may* to express ability:

ʒit woltou more don.þen I.my self *con þenken*. 62/21; muchel more monyfold.þen I *con seon*. 64/1.

May is used in clauses expressing wish; they are introduced by *þat*:

pat i.*may sike* sore. 14/11; pat al my feblesse *maiȝt. strengþen* at þi wille. 34/23.

In dependent clauses with a present time-sphere *may* is used as an auxiliary of modality, expressing:

r e s u l t: God ʒiue vs grace.so for to rede ʔpat we *mowen haue* heuene to vre Mede. 2/19.

c o n d i t i o n: Who schal my cause sauē. ʒif heo ne *may suffisen* 24/27.

t i m e: ne reccheþ me no þing ʔwhiles pat I.*may haue* þe. al one for hem alle. 28/28.

and in *dependent questions*:

Nou ne wot I.whoderward ʔI *may* me best *bi tornen*. 20/7.

In the meaning *was able* both *mihte* and *couþe* occur.

pou... ne heddest...✓wher on pou *miztest*.þin holy hed *resten*. 42/19; þat *couþe saue* oþer men ✓50/34.

In the meaning *would be able* only *mihte* is used:

As wisliche as a drope of þi derworþe blod.*mizte* wasschen a wey. alle Mennes sunnes ✓8/34; no mon *mihte* him *i seo*. and in his wit wone ✓34/14.

In dependent units *mihte* is used as an auxiliary of modality, expressing:

c o n c e s s i o n : Pou3 þe moder *mizte forzetten*.þe child... 24/10;

c o n d i t i o n : *mizte* he him *schewen* to þe makynge þat he is.alle scholde ben a gast 34/12.

p u r p o s e : al þe þhou3te menske.for þe loue of me.✓so þat pou *miztest*... *wassche* my soule. 44/18.

5) *mote* + *infinitive*.

In this combination the verb *mote* has either the meaning *may* expressing wish (a), or the meaning *must* (b):

a) þat il[k]e fyf welles... my soule *mote* wasschen. 8/35; A lord blessed *mote* pou *be*. 58/20.

b) Whose euere wol haue part.þer of bi blisse ✓he *mot dele* wiþ þe.heer of þi pyne. 6/28; He *mot* þi steppes *folwe*. þorw sore and þorw sorwe. 6/32.

The preterite *moste* is only found in the latter meaning: þat pou ne *most* hit *hauen*. 62/19 (see Note 112); neede hit *moste bersten*. 66/6.

6) *ou3te* + *infinitive*.

occurs once without, and once with *to*:

Who... þat ne... *ou3te* to be kuynde ✓to *louen* his oune broþer. 28/25 (see Note 66); For þi *ou3ten* sunful. *calle* to þe 56/8.

7) *dar* + *infinitive*.

In this combination *dar* means *to have boldness*:

I ne *dar* þe *neize*... Ne *comen* 8/18.

8) *þar* + *infinitive*.

In this combination *þar* means *to need*:

ne *þar* i *dreden* here res.ne beo þei neuer so smerte. 40/15; þat no mon of al þis wor[l]d.ne *þar* me wiþ *delen*✓58/13.

For: *me ne þar no swynke*. 58/22 see: *The Type Me likeþ* p. 113.

9) *ben* + *past participle* of an objective verb.

The main function of *ben* + *past participle* is that of representing the grammatical subject as undergoing the state or action expressed by the verb. When this con-

struction expresses a state resulting from a completed action we speak of a *static 'passive'*, when it expresses action, of the *dynamic passive*. In many cases it is difficult to decide whether there is a static passive, or whether *ben* should be interpreted as a copula with a past participle as a nominal predicate (see p. 126):

pat þi sone *is founden* ✓22/17; to leese me from þraldam.
 þat I *was put* inne. 32/7; of þi fader. Of whom is al gentil-
 rie ✓... *sprongen*. 36/8; as *writen was* bi foren. 52/17.

The *dynamic passive* allows of only one interpretation, viz.: action in progress:

in þe one *is founden*. þe pris of alle beute. 30/6; to lomb *were*
 þou *euenet*. 36/14; whon þou... *weore leyd* in þe cracche.
 40/28.

The *grammatical subject* of the passive construction can be either the *direct object* (a), or the *prepositional object* (b) of the corresponding active voice:

- a) gif *hit beo riht poynted* ✓2/18; Ðat *ofer nis* not so deore
a bouht. 16/7; þou... *weore dempned* to þe dep 44/7.
- b) mony mon... *is ofte muchel i leten of* ✓34/7; þat neuer
was no lac... *wiþ I founden* 36/6.

There are a few instances of a passive construction with a converted direct object taking a predicative adjunct:

[þou] *weore I taken as a þeof*. 44/5; For vre sake *weore þou*
maad ✓Maiden Godes Mooder. 56/6.

The agent of the action expressed by the passive voice may be mentioned in a prepositional adjunct. The usual preposition is *of*, by the side of which *wiþ* is used:

[he] *is ouercomen. of* him þat... 16/20; Forte *be demed of*
 hem. 44/6; Þou þat *art worschupet. of* al monkynde. 44/34.
 Whi *nam I hunted wiþ* hem 14/17.

In the following quotation *of* and *wiþ* alternate:

schend þou weore and schomed. of wikked mennes moupes.
fondet after wiþ þe fend. 40/29.

Ben is also construed with a past participle as an auxiliary of tense. In this function it is found with the copula *bicomen* (a) and with subjective verbs (b):

- a) Ne *art þou lord bi come* mon. 20/19;
- b) alle þat in synne *beoþ gostliche storuen*. 6/14; þat þei
were fallen Inne ✓52/34.

Ben is once used followed by a form in *-ynde* to represent an action as being in progress¹:

gif I *fallynde was* þou breyde me aȝeyn. 38/21.

¹ cf. *-inde* p. 126.

10) *hauen* + *past participle*.

Hauen is used with a past participle both of objective and subjective verbs to form the *resultative perfect*:

Mi sunnes *haþ* me *fuiled*. 8/16; þat I.*haue* feole tyme *wrouzt*. and longe *leyzen* þer inne. 12/15; what *haue* I.*don* ✓ 12/18; whon þei *hedden* þe *slayn*. 52/26.

The *pluperfect* occurs modally in the protasis and apodosis of a conditional proposition:

ful neih.*hedde* i foule *fallen*. 38/4; Ne *hedde* onliche i *ben*. þin vnimete Merci ✓ 38/6.

Indirect nexus of two verbs

From what has been said in the preliminary note to the syntactic units with two verbs it follows that an indirect nexus of two verbs consists either of:

verb + (*pro*)*noun* + *infinitive* or

verb + (*pro*)*noun* + *past participle*.

A) *Verb* + (*pro*)*noun* + *infinitive*:

This construction is found with the following groups of verbs:

1) verbs of *perceiving*; always with a plain infinitive:

As Moder doþ hire deore sone. þat *hereþ* him *weþen*. 6/15; I... *seo þe* so reuþly. *hongen* on Rode. 60/8.

2) verbs of *causing*:

don: *Do me for to serue* þe. 40/24; [þei] *duden hit sitte* faste. 48/17.

leren: *lere me for to loue* þe. 4/16.

maken: *mak me for to serue* þe. 4/16; þi self... *makeþ* hem *to sturte* ✓ 40/17; al worldliche wo. hit *makeþ* me *þinken* hony swet. 60/14.

setten: *set as depe þi loue. to brennen* in myn herte. ✓ 54/8.

techen: *teche me forte qweme* þe. 34/5.

It appears from the instances that after *leren* and *techen* the infinitive is preceded by *for to*, after *setten* by *to*, that *maken* allows of three constructions, and that after *don* a plain infinitive or one preceded by *to* are possible.

3) verbs of *inducing*:

bidden: [þou] *biddest* hem *beo* glade. 22/16. (See p. 128).

drawen: muchel. þat *hem drowe. to be* proud offe. 18/28.

strengþen: *Strengþe me to loue* þe. 34/26.

Note that *bidden* takes a plain infinitive, *drawen* and *strengþen* an infinitive preceded by *to*.

4) verbs of *allowing*:

letten: *Let þy woundes hele* þe woundes of my soule 10/6.

l e t e n: [pou] *letest þin hed falle* down. 52/13.
 s u f f r e n: god.þat *suffrede him to gulten*. 14/1.

The instances show that *letten* and *leten* take a plain infinitive, *suffren* an infinitive preceded by *to*.

5) verbs of *forbidding*:

Only *letten* with an infinitive preceded by *to* is instanced.
 my foule sunnes . . . *lette me to come* to þe 8/14.

B) *Verb + (pro)noun + past participle*:

This construction is only found with verbs of *perceiving*:

zif I. *fele me lad*. wiþ draugt of þi grace. 8/20; I. *seo þi feire lymes*.
 so reupli I. *dihthe*. 50/19.

Of the third possibility, i.e. verb + (pro)noun + pres. part. the text offers no instance.

SYNTACTIC UNITS WITH THREE VERBS

Just as with the syntactic units with two verbs it is possible to distinguish a *direct* and an *indirect* nexus of the three verbs. The terms direct and indirect refer to the relation between the second and the third verb, since there are no examples in the present text of constructions with a (pro-)noun with bilateral function between the first two verbs.

Direct nexus of three verbs

In a direct nexus of three verbs the third verb is either an infinitive or a past participle; forms in *-inde* or *-ing* do not occur in this function in the present text.

A) *Third Verb an Infinitive*.

With an infinitive as the third verb the second may or may not be subordinated to the third. So there are two possibilities:

a) syntactic units without subordination, of which only one construction occurs:

auxiliary + attendant verb + infinitive.

Here the infinitive is preceded by *to*:

þat *wolde* raþer *suffre.to* dyen 12/1; How *scholde* I. *desafyen*.
to fallen in 3or grace 24/18.

b) syntactic units that show subordination, of which, the following constructions occur:

auxiliary + auxiliary + plain infinitive (once):

hit *mot be taken* in wone. wiþ þreo poyntes þat folewen. 2/12.

ben + *past participle* + *infinitive* (preceded by *for to*).

This construction occurs twice.

I.am holden. (for) to loue þe. 62/36; 64/26.

B) *Third Verb a Past Participle.*

This construction occurs only with *ben* in the function of an auxiliary of the passive voice as the second verb.

Ho wole be bi clupped. 6/18; *Wher may be...* eny hope *fouden.* 24/23; *he schal be saued.* 22/2.

Indirect nexus of three verbs

There are only three instances of this kind of syntactic units in the text, which have all three of them a past participle as third verb.

Men schal fynden lihtliche þis tretys... *Rymed* in sum stude. 2/16; *Feirnesse...* *makeþ* mony mon *beo bi loued:* 26/23; *I.schal* þe... *seo demeynet* 52/3.

Note that the meaning of the past participle is passive in all three of the quotations, though passivity is only formally expressed in the second (after *makeþ*).

ORDER OF WORDS

In spite of its having lost many of the OE. inflexional endings, ME. still seems to be rather free in the order of words. In striking contrast with Pres.D.Eng. there does not seem to be a fixed place for subject, predicate and object in the sentence, while of the other elements more especially the adverbial adjuncts and prepositions also show a great variety of positions.

In treating of the order of words no attempt has therefore been made to lay down any 'rules' as regards a 'normal' order, but the facts are stated as found in the text under consideration.

Place of the subject

In *declarative sentences* the subject stands *a* before or *b* after the finite form of the predicate, but in the former case it need not necessarily open the sentence or clause.

- a) *þou art* þat ilke kynges sone.þat... 36/1; *þei grenneden* vpon þe. 48/4; more schome *þow þoledest.* 44/13. *del hit is* to seone. 48/30; *Nou þe eor þe trembleþ* 52/15.
- b) *þenne fele I.*redeli.a tast 60/12; here *wol I.*dwellen. 58/37; *Nou bersteþ þi skin.* 50/15; þus poreliche *bi gunne þou.*

42/10; as *telleþ þe gospel*. 22/9; Murþes in mournyng þer
wol i.taken. 68/4.

In *questions* and *adhortative sentences* the subject follows the finite form of the predicate:

what *scholde I*.more asken. 28/29; wher *is eny* gentilore.þen þi
self founden. 34/30; Ne *troue no mon*... 8/2.

The subject is also found after the finite form of the predicate in *concessive clauses* both with and without a conjunction:

al *fihte þou* þus.vche day 38/23; *miȝte he* him schewen to þe
makyng þat he is.alle scholde ben a gast 34/12.

There is one instance of a subject after a compound verbal predicate, where Pres.D.Eng. would have used introductory *there*:

on þin hed *was set.a coroune* of scharpe þornes. 48/14.

Place of the object

There does not seem to have been any 'regular' place for the object. By the side of some instances of what in Pres.D.Eng. would be called the normal place of the object we find numerous cases that show the particular position to have been one of more possibilities.

a) object after the predicate:

þou þat *ziuest hire liht*. 4/11; þou *hast bodiliche torned me*
from þe world. 4/20; þe.þat *bouȝtest me* so deore. 6/6; þat he
schal.haue part 6/23; Who þar *feleȝ him* sor.or sek 8/27.

b) object between subject and simple predicate:

we *vs torne* þerfro. 4/37; þat holi writ *vs* be hat. 12/6; þe
teres... *þi breste & þi chekes*.maden al weete. 54/26.

c) between the constituent parts of a compound predicate:

hose wole in Meditacion *swete fruit* fynden. 2/11; þou *hast me*
trewely be het. 64/21; þou *hast me* siþen longe I souȝt.
66/15.

d) before a compound verbal predicate:

my saueour.þat *me* schalt sauen. 4/4; þou *me* hast defendet.
58/8.

The object often precedes an infinitive on which it is dependent:

my sunne for te beeten. 44/13; *mon* for to worschupen 46/1.

But the construction

for to loue þe 4/16

is by no means exceptional.

As was shown above (see Place of the Subject, p. 134) the object may open the sentence. Here follow two additional quotations to show that this position was also used when another place would better have shown the function:

Pat pappe beo my lykyng... ✓to souken of my fulle. 6/20;
Noble men and gentil.and of heiz kuynde ✓mony wimmen leeten
 menske forte loue. 34/28.

In the following quotations the object, which is dependent on two coordinate predicates, is put after the first:

[pou] cluppest *him*. & cussest. 22/14; But I. haue muchel enpeyred *hit* ✓and lodliche I.fuiled. 58/33.

Prepositional objects occasionally show hyperbaton:

pat I.ne flitte *þe from*. 40/21; pou stode *him bi*. 56/22; *þe* to loken *onne*. 56/34.

When there are *two objects* one is sometimes put before or in the body of the predicate, whereas the other stands after the predicate:

who schal *me* geten *þe Moderloue*. 20/13; al þow wolt *hit* zeue *me* ✓
 30/24; men *þe* seiden.*schomeful wordes*. 44/3; þei boden *þe* to
 drinken *Eysel and galle*. 50/28; Whon þyn ounne Moder... *þyn*
owne bodi... beodep *me* to cluppen. 60/16.

Place of the Predicate

A) *The Verbal Predicate.*

Apart from what has been said about the place of subject and object in relation to the verbal predicate, it should be noted that in a compound verbal predicate by the side of the order in:

pat wolde raper *suffre.to dyen* 12/1; My sibbe kun.*haue I.leeued* ✓
 28/27.

the following order of words is found:

a precious þing pat *beete may* alle bales. 4/32; Ne *art* pou lord
bi come mon.and *taken hast* vr kuynde. 20/19; Ne art pou lord vr
 fader.And *maked vs hast* þin eires ✓22/27. Wher *may be* grace.
 24/23.

B) *The Nominal Predicate.*

In the nominal predicate the noun or adjective stands either *a* after, or *b* before the copula.

- a) A seynynge of þat is *nouzt*. 6/2; þow þat art *so swete*. 8/10;
 to lyf þat is *blisful*. 10/13.
- b) hem.þat *seke* ben in sunne ✓8/25; a þing pat *nouzt* nis. 4/31;
 as pou no *god* newere. 36/18.

When there are *two predicative adjectives* both may follow the verbal predicate or one may precede it:

pat is *fikel.and fals.* 4/27; [pat] *open* is and *redi* 6/14.

In the following quotation the predicative adjective follows the prepositional adjunct that is dependent on it:

pat I.be to *þe world ded.* 10/8.

A similar construction is found in:

he is worse þen a þef. & *more schome worþi.* 44/30,
where the nominal predicate is put after a noun-adjunct.

Place of the adjuncts

A) *Predicative adjuncts.*

With a *simple predicate* the predicative adjunct stands after the predicate or after the object or between subject and predicate:

pou fel *swonynde* doun. 54/23; Þe world to make me *fals.* 36/27;
as hit *best* semede. 32/29.

With a *compound predicate* the predicative adjunct stands after or in the body of the predicate:

maked vs hast *þin eires* ✓22/28; Pou art *wisdam* i clept. 32/26.

B) *Attributive adjuncts.*

As a rule the attributive adjunct precedes the word it qualifies:

Wey lawey my *deore* lord.þe *unsely* bitternesse. of my *foule* sunnes.my *wordliche* þewes and *fleschliche* lustes ✓ aren be twene þe.and me. 8/13.

There are some instances of *post-position* of the attributive adjunct.

Who þar felen him sor.or sek... pat salue so *mihti*.hap at his wille ✓8/27; Meþ or pizement.maad wiþ spices *swete.* 26/18;
as hit weore a lomb.*lou3* 50/31; [in] tokne *special* bi fore mony opere.þow takest me... 66/20 (see Note 122).

Sometimes post-position is due to rhyme:

al pou poledest louely
for me wrecche *unworþi.* 50/1.

þy Moder lokeþ þeron.þat virgyne *clene*.✓
hir serwe sit þe sarre.þen þin.as ich wene. 50/21.

þenne fele I.redeli.
a tast *wonder ferli.* 60/12.

The same is probably the case with:

whon I.was a child *zyng.*
to þyn owne weddyng. 66/34 (see context).

In: my soule/ pat is vnseliche wiþ sunne *foule* I. failed. 4/13
it is not clear whether *foule* is an adjective or an adverb,
cf. 8/14, 12/20.

An attributive adjunct that in its turn is qualified by an
adverb adjunct has post-position:

as mon *al laweles*/ 18/19; wiþ chere *ful blisful*/ 22/14.

Note also:

I wol loue þe mi leoue blessedde lord. Moder sone *feyrest*/ 28/14.

Numerals are found either before or after the noun they
qualify:

zoure *þreo* serwes. 56/20; myn enemys *þreo*. 58/9; wiþ al my
fyue wittes. 62/27; wiþ oute synne *one*. 28/23.

For: bi twene to þin armes. 68/3, see *Note* 124.

When an attributive adjunct is qualified by *so*, the attribu-
tive adjective precedes the indefinite article:

so feir and so *briht an* Angel/ 12/27; in so *cald a* tyme. 42/6.

As a rule *al* seems to precede any other attributive adjunct:

to don *al* my wille. 12/8; *al* þis serwe. 14/11; *al* oper þing. 14/13;
alle suche bales. 38/35; wiþ *al* þat ilke pouert. 44/2; of *al* loue-
liche þing. 30/8; *al* þe wyde world / 30/23.

But when qualifying a personal pronoun it may either pre-
cede or follow:

al hit is. . . to þi wit knowen. 34/1; *alle þei* crizede 44/10; aþey-
nes *hem alle*. 38/26; þow. . . tok *hit al* 60/11.

Boþe follows the noun it qualifies:

I. . . / pat am *þou boþe* so sibbe. 24/18; in *oure boþes* blisse. 58/4.

When a noun is qualified by *two attributive adjuncts*, they
may both precede the noun:

harde knotti scourges. 48/10; þe *blunte vnruide* nayles / 50/14.

But the more common construction seems to be that in
which one adjective has pre-, the other post-position:

pat *hard deþ* and *schendful*/ þoledest 20/23; wiþ *strong deþ* &
pyneful. 42/1; a *wrecche* bodi and a *weyk*. 58/32.

Once both the adjectives have post-position:

wiþ *armes white* and *louely*. 52/8.

C) *Adverb adjuncts*.

1) *Adverb adjuncts of place*.

The adverb adjuncts of place, whether they are adverbs
or prepositional phrases, can take any place in the
sentence:

þer wol I.cluppen & cussen. 68/5; vs... þat beestlich liuen *heere* 42/9; As... written is *in boke*. 46/29; *zif ze heere* slaken. 20/7; þat *ou3wher* may be founden. 26/19; þat wiþ tresun *in þe Borwh.* hedde a mon quelled. 44/12. bote he þe *heere* cluppe. 6/25; þat I.may *þer* felen. 58/5; neuer more wol I. of my Roode comen. 60/1.

Note the figure of chiasmus in:

þat euer beo þou *blessed in heuene* and *in eorþe. heized.* 38/12.

2) Adverb adjuncts of *definite time*.

The regular place for these adjuncts seems to be at the beginning or at the end of the unit they qualify:

wher *in þi Burþ tyd* þou mihtest þe resten. 42/4; furst *in þi childhod.* þou heddest... 42/12; now me leden him forþ. to mount of *caluarie.* 48/26.

But occasionally another position is found:

whon þou *in þi childhod.* weore leyd in þe cracche. 40/28; whon þou *at þi sones deþ.* stooðe him so neih. 54/14.

3) Adverb adjuncts of *indefinite time*.

There does not seem to be any rule for the position of the adverb adjuncts of indefinite time; a few instances of the various possibilities will therefore suffice:

longe weore al to tellen. 44/4; *neuer more* wol i. of my Roode comen. 60/1; þou biddest me.*euer* þenke... 44/20; þat I *neuere* bi day.stunte nor be nihte 50/18; þat *euer* may maken eny mon./loueworþ 26/22; what schal I.*nou* don. 48/23; al hit is *be fore hond.* to þi wit knowen. 34/1; hold *euer* my pou3t 40/20; Hose euere haue *longe* defaute of... 4/25; þat þou greypest *nou.* vche day to me. 60/4; þat regnep *ay* in blisse. 56/12; þou fel swonynde down. *ofte* als I. wene. 54/23; [þou] a bydest vs *longe.* 36/21.

4) Other adverb adjuncts.

Since the other adverb adjuncts can also take up various positions in Pres.D.Eng., only a few instances of cases that deviate from MNE. usage are given (a). It should be noted that adverb adjuncts qualifying an infinitive as a rule precede the word they qualify (b):

a) *zif* hit *so* mihte beo. 28/8; þat was *so dere* bou3t. 58/6; þou vnderfonge *bodiliche.* for me for to fihten. 38/25; þe mon quellere. was *to lyf* i saued. 44/9; þat spraddest *so* þin Armes. 6/12; Men schal fynden *lihtliche* þis tretys in Cadence. 2/16; And berest hit on vs *stifliche* 4/35; Ðreo foos fihten. azeynes me *faste* 36/26.

b) God 3iue vs grace.*so for to rede*... 2/19; Allas.þat euere I.was so wood. *so foule for to fallen.* 12/19; al þi delices/*euer* is *wiþ* vs *for to wone.* 24/12.

I. *nou3* follows the word it qualifies:

where þat I.may fynde *loue*./I.*nou3* for to 3eue þe. 64/34.

Half precedes the noun and any qualifiers that may accompany it:

half þat loue 66/4.

Onliche (*one*, *al one* = only) stands regularly after, occasionally before the word it qualifies:

in þe *one* is founden. þe pris of alle beute. 30/6; nouzt aren hem to telle. azeyn þe *al one*. 30/1; þe *al one* wol I. louen. 32/8; þat *onliche* þe loue of þe. beo al my likyng. 30/4.

Just as with the prepositional objects hyperbaton is found in adverb adjuncts made up of a preposition and a (pro)-noun:

no mon. . . ne þar *me wiþ* delen 58/13.

In the following quotations the prepositional adjunct is separated from its head-word:

What schal þe *large brok* don of þi *softe syde*. 8/22; Who is þenne *largore*. þen þou art of *zifte*. 32/17; I as on my Rode. *sperred* in myn ordre. *from wordliche murþes*. 62/7.

5) *The negative adverbial adjunct.*

The negative adverbial adjunct occurs single or double. The single negative adverb is *ne*; it is always put before the finite form of the predicate, and often forms contracted forms with it.

Whi *ne* be holde i. 6/6; I. *ne* dar þe neize. 8/18; *Ne* be ze ful of Merci 20/16; he *nedde* but wrecchednesse 18/29; *nis* hit for to wasschen. 8/24.

Occasionally *nouzt* occurs in the same meaning, but this does not seem to have a fixed place in the sentence.

and saueþ *nouzt* him seluen. 50/34; zit vnne we hit *nouzt*. 52/1.

The negative adverb *ne* is often emphasized by *not*, *nouzt* or *no*. In this case *ne* keeps its place before the finite form of the predicate, *not* and *nouzt* stand immediately after the predicate verb, or in case of inversion after the subject; *no* precedes the noun it qualifies.

[he] *ne* dredde *not* his wreche. 14/28; *ne* wolde þei *not* be þer bi. 48/21; *Nis* he *nouzt* good felawe. 6/29; *Ne* was he put in *no* delay. 22/6; *ne* reccheþ me *no* þing 28/28; *no* þing *ne* haue I me laft. 20/10.

Nouzt as an equivalent of *not* should be distinguished from *nouzt* = nothing:

a þing þat *nouzt* nis. 4/31; A seynnyge of þat is *nouzt*. 6/2. For: gif i ne seo my self *nouzt*. 14/7, see Note 37.

VOCABULARY

The text of *A Talkyng* as it is found in MS. Vernon has a little over 900 separate words, of which 600 odd are native. Among these there are some which are not recorded in O.E.D. before 1400 in the meaning they have in this text.

They are given here with the dates of their earliest quotation in O.E.D.

bleendynge	4/29	1795
bouteden	48/6; 50/30	1577
deoring n.	26/15	1601
wip ese	8/2	1610
godliche	26/31	1526
hony brid	26/16	1605
ouer hard	26/20	1538
rikene	64/15	1632
slugginde	38/17	1425
sore	8/33	1555
sori	4/31	1425
spoutyng n.	48/3	1611
swapeled	42/7	1491
vnworpi	58/10	1616
worþ	8/12	1617

For the following words, which are not recorded at all, see *Notes*.

blatten 48/5 N. 93; *for goled* 50/26 N. 97; *gounyng* 6/22, 14/15 N. 22.

The text has about 230 French words, some of which are not recorded in O.E.D. before 1400:

aduocatrix	24/22	1631
aduocatye	10/25	1413
chekmat	38/3	1440
dampnede	26/11	1507
desafyen	24/18	1546
eny wey	22/22	1570
maumet (puppet)	18/1	1460
promotour	18/15	1450
tormentor	14/16	1553

Note that with the exception of *chekmat* all these words belong

to that part of *A Talkyng* of which the original has not been found (p. xvii).

With a few exceptions the 40 odd Scandinavian words were common in the 14th century. The exceptions are:

cund(e)le 4/15, 56/26, which is not recorded in O.E.D. in the figurative sense in which it is used here.

sturte 40/18, of which the earliest quotation in O.E.D. is from 1529.

vnslēihþe 18/31 which is not recorded in O.E.D.

When those parts of *A Talkyng* for which an ancestor has been found are compared with their originals, it appears that a number of words have been replaced by others. Both the words replaced and their replacements fall into different groups.

There are first of all some words which, though in one case replaced by a synonym of native origin common in the 13th century, do occur elsewhere in the text. Of these may be mentioned:

<i>Ur.</i>	forsaken	<i>Talk.</i>	leueþ	4/32	cf. 14/1
	leitinde		brenninde	4/15	cf. 38/19
	werneþ		lette	8/15	cf. 54/4
<i>Woh.</i>	chepet		a bouȝt	46/17	cf. 30/18
	hardischepe		hardinesse	34/24	cf. 34/7
	hulle		folden	42/26	cf. 42/22
	lasteles		loþles	26/30	cf. 36/7
	pappe		brest	42/13	cf. 6/19
	wrihe		hulen	42/22	cf. 8/18

If anything can be inferred from this phenomenon, it would be that these changes need not necessarily have taken place at the time of the incorporation of the *Ureisun*- and *Wohunge*-texts into *A Talkyng*.

Of more importance for throwing light on the problem of the date and origin of *A Talkyng* are those words which replaced obviously or probably obsolete words. The greater part of these new words prove to be of native origin, though there are a good many of French and some of Scandinavian descent.

Among the 30 odd new words of native origin those will be first mentioned that may have been obsolete as far as the evidence to be gathered from O.E.D. shows. They are given here with the date of their latest quotation.

<i>Ur.</i>	adeadi	1230	<i>Talk.</i>	sle	10/6
	attri	1230		foule	8/14
	baluhsið	1220		bleendynge	4/29
	blase	1240		blisse	4/15 (cf. <i>Note</i> 10)
	Eadi	1315		holý	8/24; hized 56/7

<i>Ur.</i>	eche	1250	<i>Talk.</i>	lastinde	8/2
	este	1250		ese	8/2
	froure	1240		schadewe	6/1
	i smauht, [no quott. between 1240-1400]			tasted	10/3
<i>Woh.</i>	dennet [no quott. between 1200-1600]			i leyd	42/7
	earst	1225		furste	46/26
	forwurpen a. 1300			forsaken	28/28
	haðfule	1240		sco[r]nful	44/4
	heaned [no quott. between 1230-1410]			i schent	44/2
	licomliche	1240		bodiliche	4/20
	offeard	1315		a gast	34/13
	rapeste [no quott. between 1000-1362]			sannest	42/27
	wlite	1250		leor	28/3.

The changes *licomliche* > *bodiliche* and *haðfule* > *scornful* are remarkable, as they involve a loss of alliteration (*Ur.* *licomliche lustes*; *Woh.* *haðfule hokeres*). This is all the more striking, since there are a good many cases, where it looks as if a word was changed for the very purpose of effecting alliteration; e.g. *Woh.* *welefule wlite* > *Talk.* *lofsum leor* (28/3, 44/16); *Woh.* *to torn & to rent* > *Talk.* *to riuen and to rent* (48/12); *Woh.* *hord of alle wisdam* > *Talk.* *welle of alle wisdam* (32/30).

These facts give plausibility to the conjecture that the substitution of the non-alliterating words for the original words was due to the fact that the latter were no longer understood (perhaps because they had become obsolete meanwhile).

Of the words replaced by words of French (a) and Scandinavian (b) origin the following seem to have been obsolete:

a) <i>Ur.</i>	lot [no quott. between 1240-1449]	<i>Talk.</i>	part	6/29.
<i>Woh.</i>	hetelifaste [not recorded in this form; cf. <i>hetefast</i> 1225]		egerlych & faste	46/28
	swepe [no. quott. between 700-1300]		scourges	48/10.
b) <i>Ur.</i>	ifere	13..	felawe	6/30
	ontend	1225	cundele	4/15
<i>Woh.</i>	hokerringe	1240	heping	48/19
	rattes	1240	ragges	42/7

As there do not seem to be any 'early' or 'late' words among the rest of the innovations, only those French words will be given

which, though apparently familiar in the 13th—14th centuries, do not occur in the original texts:

<i>Ur.</i>	breide	<i>Talk.</i>	departe	8/5
	deorwurpe		precious	4/32
	leofmon		seruaunt	4/16
	wone		defaute	4/25
<i>Woh.</i>	fan		enemys	46/7
	neb		face	28/4
	rixles		regnest	30/19
	wacnesse		feblesse	34/23
	wilfulliche		in pacience	42/30

There is one native word which is worth mentioning here: the pret.pres.verb *con* occurs in the meaning *to know* up to 62/21 and is from then repeatedly used in the meaning *to be able to*, in which meaning it is not recorded in O.E.D. before 1300.

Apart from the very late words cited above (p. 141), which are very difficult to account for, the main body of the words used in *A Talkyng* appear to have been in common use before 1350. By the side of the latter there are some 30 words of native and as many of French origin which according to O.E.D. seem to have come into the language only in the second half of the 14th century.

PLACE OF ORIGIN AND DATE OF THE TEXT

When trying to locate and date *A Talkyng of þe Loue of God*, we must not only bear in mind that it has been made up of earlier pieces, for two of which an early 13th century version has been found, but also that it is incorporated in a 14th century manuscript which, though containing matter originating from very different areas, would seem to have been written either by one scribe or by a number of scribes who belonged to the same school ¹.

The Place of Origin

As to the place of origin of MSS. Vernon and Simeon, so far two contributions have been made to the solution of this problem ². Miss Allen connects them with Lichfield on the evidence of contemporary notes in the manuscripts themselves. Miss Serjeantson confirms this view, as far as MS.V. is concerned, by proving on linguistic evidence that it belongs to the South-Shropshire and Staffordshire (i.e. the South-Central West Midland) area.

Whereas the first part of *A Talkyng* has for its ancestor a South West Midland ³ and the third part a North West Midland text ⁴, only an occasional *-es* ending for the 3rd.sg.pres.and the sparingly used *þei* as the pers.pronoun for the 3rd.pers.pl.in the latter part are left to show the original dialectal difference between this third part and the rest of *A Talkyng*. Phonologically this first and third part would seem to show no difference either from each other or from the second part and the end, the few northern spellings being negligible. Unfortunately the introduc-

¹ See *The Manuscripts*, p. xiii.

² Allen, Tim., Serjeantson. It seems to have escaped Miss S.'s notice that the index, though later and by a different hand from that by which the text is written, does not cover the items from f. 403 onwards.

³ Wyld, 1927, §§ 145, 156.

⁴ Wyld, 1927, § 154. In the earlier editions *þe Wohunge* was listed with the southern texts and it still is in § 156.

tion, which as we have pointed out (p. xvi) must have been written after the parts had been combined, is too short to be of any help in this respect.

But though, with the few exceptions mentioned above, this text of *A Talkyng* shows all the dialect features of the South-Central West Midland area, a point can be made for the suggestion that it did not originate here.

In discussing the phonology of the text the frequent *u*-spellings by the side of the *i*-spellings for OE. *y* have been noted. This is the more striking since these *u*-spellings are found in words rhyming with undoubted *i*-words; e.g.

misse: cusse 36/24; synne: inne: sunne 52/33; lippe: cluppe 60/32; cussen: wissen 68/6.

The fact that these words were meant to rhyme shows that the *u*-spellings cannot be original, but must have been introduced by a scribe from a dialect area different from that in which the treatise originated.

This slight but unmistakable evidence gives ground to the following conjecture:

A Talkyng as it is found in MS.Vernon is a copy of an earlier version which must have originated in or have been composed by an author from an area which, though still belonging to the West Midland area, was more northern than that to which MS.Vernon seems to belong. This view would also explain the greater number of *y*-spellings both for OE. *y* and *eo* in MS.Simeon.

The Date of the Text

The dates given for MS.Vernon vary between the earlier part and the last decades of the 14th century ¹.

Though for a manuscript of the size of MS.V. the period between the earliest and latest dates is not necessarily too extensive, the consistent hand in which the whole of the manuscript is written argues against assuming too long a period for its writing.

¹ Halliwell (1848): earlier part 14th century.
 Kribel (*Engl. Studien* VIII, p. 67): 1350-1375.
 Allen (*Romanic Review* IX, 1918): late 14th century.
 Wells (*Manual* 1926): 1370-1380.
 Serjeantson (*M.L.R.* XXXII, 1937): 1380-1440.
 Descriptive Catalogue Bodleian MSS.: after 1382.

As appears from what has been said on page 75 and 85, the phonology and the morphology of *A Talkyng* offer nothing that would be a help in dating the text within the limits of half a century. As to the syntax, so little has so far been done in this field that there is no contemporary evidence to be compared with the material the present text affords. This leaves only the vocabulary as a guide, and, since the text has some extant ancestors, it is in all probability a reliable one.

The conclusions which can be drawn from the facts stated in the chapter on the vocabulary (p. 141) make it highly improbable that *A Talkyng* should belong to the first half of the 14th century. Apart from the words which elsewhere have only been recorded as late as the 16th and 17th centuries, there are some sixty words of native and French origin of which the earliest quotations in O.E.D. are dated later than 1350. It is especially in a text like *A Talkyng*, where every new word means a deliberate deviation from, or elaboration of, the reading given in the earlier versions that these words are of importance for the dating of the text. On account of these words therefore the third quarter of the 14th century may be suggested as the period in which *A Talkyng* must have been composed. Hence the Vernon-version, which, as has already been pointed out (p. 146), is a copy of an earlier text, must be of a somewhat later date, but probably not much later than 1380.

MS. Simeon is generally dated somewhat later, but beyond the more frequent *th*-spellings for older *þ* there are no 'late' forms or spellings in it, so that this manuscript also still seems to belong to the 14th century.

GLOSSARY

T

a indef. art. <OE. *ān*> 1/1 *passim*: a(n); 4/24: one, the same (108, 115).
abiden v. <OE. *abiden*> 68/9: remain; 36/21: await.
abode sb. 38/8: delay.
aboue adv. <OE. *ābufan*> 12/17: over (it).
a bouyt p.p. *see* **buggen**.
a boute prep. <OE. *onbutan*> 22/14: upon.
a brod adj. <OE. *on-brād*> 50/25: open.
ac conj. <OE. *ac*> 12/24 *passim*: but.
a cusen v. <OF. *acuser*> 16/30: denounce.
aduocatye sb. <cf. OF. *avocat*> 10/25: advocacy (141).
aduocatrix sb. 24/22: advocate (101, 141).
a fer adv. <OE. *on feor*> 22/11: afar.
affyaunce sb. <OF. *afiance*> 2/12: faith (xvi).
affrayes sb. pl. <OF. *esfrei*> 40/19: attacks.
afolte adj. <cf. OF. *afoler*> 16/18: befooled.
after prep., adv. <OE. *æfter*> 2/17 *passim*: after; 32/10: so much as. 40/30, 42/7, 64/19: afterwards.
agast adj. <cf. OE. *a-gæstan*> 34/13: aghast (143).
ayeyn(est) prep. <OE. *ongean*> 12/29 *passim*: against; 4/10, 30/1: in comparison with; 22/12, 60/3, 68/8: towards; 4/11: in the presence of; 50/12, 58/30: in return for; 16/29: on; 18/2: contrary to.
a gulte p.p. *see* **gulten**.
al pron., adv., conj. <OE. *eall*> 4/1 *passim*: all (102) 16/13 *pas-*

sim: every. 16/17 *passim*: altogether, quite; 24/30, 52/26, 64/32: fully. 38/23: although; — *pus* 42/26: therefore.
ay adv. <ON. *ay*> 12/9 *passim*: always; 58/17: for ever.
algates adv. <OE. *eall*- ON. *gata*> 6/7: continually.
a lyue adj. <OE. *on-līf*> 10/8: alive.
almihtī adj. <OE. *ælmih̄tig*> 2/24 *passim*: almighty.
al one adv. <OE. *eall-ān*> 10/15 *passim*: only; 28/29 *passim*: alone.
als conj. <cf. **al so**> 32/28: according to; 54/23 *passim*: as.
al so adv. <OE. *eallswā*> 4/20, 20/34, 62/29: also; 4/7, 32/15: besides. conj. 4/19, 8/35: as; 44/29: as if.
al weldinde adj. <OE. *eall-wealdan*> 2/25 *passim*: all-powerful.
a midde prep. <OE. *on-middan*> 42/5: midway in; 44/25: full in; 68/2: in the midst of.
amis adv. 10/2: amiss.
a mong prep. <OE. *on-mang*> 18/9: among. adv. 66/24: mixed (with).
a nentes, a nontes prep. <OE. *on-efen*> 12/8: concerning; 18/14 on; 24/1: with.
angel sb. <OF. *angele*> 4/8 *passim*: angel.
angwysch, anguiſs(c)he sb. <OF. *anguisse*> 6/4 *passim*: anguish.
a non adv. <OE. *on-ān*> 22/2, 11: anon.
apostle sb. <OF. *apostle*> 10/9: apostle.
ar adv. *see* **er**.
argumens sb. pl. <OF. *argument*> 16/27: arguments.
arysen v. <OE. *arisan*> 38/9, 15: rise up.

arm sb. <OE. *earn*> 6/8 *passim*: arm.
as conj. <contraction of *also*> 4/30 *passim*: as; 8/28 *passim*: as ... as; 12/3 *passim*: as if; 56/7, 68/9: when; — **þauz**, **þeiz** 6/1 *passim*: as if; — **ȝif** 56/18: as if.
a say sb. <OF. *assai*> 34/10: trial.
a schomet p.p. *see* **schamen**.
a signet p.p. <OF. *asseigner*> 24/22, 62/28: assigned *cf.* *Note* 114.
a skapen v. <OF. *ascaper*> 26/9: escape.
asken v. <OE. *ascian*> 4/36: *passim*: ask (for).
askyng sb. 24/1: request.
at prep. <OE. *æt*> 8/28 *passim*: at; 50/3 *passim*: in; 4/28: at the moment of; 56/19: according to; — **te laste** 16/5, 9: at last; 42/1: in the end; 42/23: at the end (90, 112).
at reijt adj. <OE. *ætrihite*> 20/26: close at hand *cf.* *Note* 52.
a two adj. <OE. *on-twā*> 52/30: in two.
auntre v. <OF. *aventurer*> 60/28: venture.
a wey adv. <OE. *on-weg*> 8/35: away.

B

bac sb. <OE. *bæc*> 46/31: back.
balden, bolden v. <OE. *bealdian*> 34/15, 25: embolden.
bale sb. <OE. *bealu*> 4/32 *passim*: sorrow.
baun doun sb. <OF. *bandon*> **in** — 56/15: in complete control.
baneere sb. <OF. *banere*> 40/12: banner.
bare adj. <OE. *bær*> 48/29: bare.
barn sb. <OE. *bearn*> 20/22: child.
baþen v. <OE. *baðien*> 16/1, 28/8, 68/7: bath.
baþ sb. 28/7, 68/7: bath.
be- *see* **bi**.
bedden v. <OE. *beddian*> 4/24: lodge.
beere sb. <OE. (*ge*)*bære*> 38/1: *cf.* *Note* 77.
be(e)stes sb. pl. <OF. *beste*> 42/8, 9: beasts (90).
beestlich adv. 42/9: like beasts.
beeten v. <OE. *betan*> 4/32: relieve; 26/6: supply; 44/13: atone for.
begen v. <OE. *bēgan*> 14/21: bow (95, 115).

benfeȝ sb. <OF. *bienfait*> 14/23: favour.
benyngne adj. <OF. *benin*> 30/4: benign.
beoden v. <OE. *bēodan*> 4/32, 50/28 *passim*: offer (95, 121).
beodyng sb. 36/22: prayer.
beo dene adv. <ME. *bidene*> 2/5: right through.
beo hynde adv. <OE. *behindan*> 60/32: behind.
be(o) leeue sb. <OE. *gelēafa*> 4/21, 8/29: faith.
be(o)n v. <OE. *bēon*> *cf.* 96, 98, 115, 119, 130, 134.
beo þenken v. <*cf.* **þenken**> 62/19: devise.
beren v. <OE. *beran*> 4/35, 10/17, 18/16 *passim*: bear (96, 117).
bersten v. <OE. *berstan*> 44/33 *passim*: burst.
[be sechen] v. <*cf.* **sechen**> 26/3: plead.
be segen v. <OF. *aseger*> 36/31: besiege.
beten v. <OE. *beatan*> 46/31, 48/10, 48/16: beat (96, 116).
betyng sb. 48/3: beating.
be tyden v. <OE. *getidan*> 34/1, 46/4: happen (114).
beute sb. <OF. *beauté*> 30/6: beauty.
bi closen v. <OE. *beclȝsan*> 66/5: hold.
bi cluppen v. <*cf.* **cluppen**> 6/18: embrace.
bicomēn v. <*cf.* **comen**> 28/23 *passim*: become (115, 131).
bidden v. <OE. *biddan*> 22/16, 44/20: entreat (128, 132).
bi fallen v. <*cf.* **fallen**> 46/4: happen.
bi fore adv. <OE. *bi foran*> 60/32: in front.
bi ginnen, ginnen v. <OE. *beginnan*> 2/5, 42/10, 46/5 *passim*: begin (95, 128).
bigynninge sb. 2/17: introduction; 66/12: beginning.
biȝete sb. <*cf.* OE. *gietan*> 6/31: gain.
bi gon p.p. <*cf.* **gon**> 10/16 **wel** —: happy; 50/26, 54/19 **wo** —: woe begone (95).
bi holden v. <OE. *bihealdan*> 4/9 *passim*: behold (96).
bi hoten v. <OE. *behātan*> 4/33, 42/28, 64/21 *passim*: promise (94, 95, 96, 121).

bi heste sb. 12/6: promise.
bi houen v. <OE. *bihofian*> impers. 6/31: behoves; 16/11, 58/31: needs (113).
[bi leden] v. <cf. *leden*> 54/15: treat.
[bi luken] v. <OE. *bilucan*> 68/11: lock (95).
bi loued adj. <cf. *louen*> 26/24: beloved.
binden v. <OE. *bindan*> 34/17, 46/30: bind (95).
bi setten v. <cf. *setten*> 40/4: surround; 62/14: set.
bi sydes adv. <cf. *side*> 40/3: side by side.
bis(e)mare sb. <OE. *bismer*> 44/24, 50/32: disgrace, shame.
bisylliche adv. <cf. OE. *bysig*> 2/15: busily.
bisynesse sb. 6/4: anxiety.
[bi spitten] v. <cf. *spitten*> 52/5: spit upon.
bi taken v. <cf. *taken*> 10/22: commit.
bi tauyt 24/26: entrusted cf. Note 58.
bi tornen, v. <cf. *tornen*> 18/32, 20/8: turn.
[bi trappen] v. <cf. *trappen*> 38/4: entrap.
bitterli adv. <OE. *biter*> 48/26: bitterly.
bitternesse sb. 4/28, 8/13: bitterness.
bi twene adv. <OE. *betwēonum*> 54/25: in between.
blatten v. 48/5 — **out**: put out cf. Note 93 (94, 116, 141).
[bleden] v. <OE. *blēdan*> p.p. 50/27: bled; **be bled** 50/23: covered with blood.
bleendynge sb. <cf. OE. *blendan*> 4/29: blending cf. Note 12 (141, 142).
bleyk adj. <OE. *blæk*> 48/3: pale.
blenchen v. <OE. *blencan*> 38/16: ward off; 48/9: avoid.
blessen v. <OE. *bletsian*> 8/30 *passim*: bless.
blessed adj. 8/36 *passim*: blessed.
blynd adj. <OE. *blind*> 16/15, 52/29: blind.
blyndfellen v. 48/1: blindfold (116).
blissen v. <OE. *blissian*> 22/17: rejoice.
blisse sb. <OE. *bliss*> 4/6 *passim*: bliss (142).

blisful adj. 10/14: full of bliss.
bliþe adv. <cf. OE. *bliþe*> 22/17: cheerfully.
blo adj. <ON. *bla*> 38/4: livid.
blo(o)d sb. <OE. *blōd*> 4/4 *passim*: blood; **o blode** 8/36: a-bleeding cf. Note 26.
blunt adj. 50/14: blunt.
bobben v. 16/27: deceive cf. Note 42 (120).
a bobbeþ 48/1: cf. Note 92.
bodi sb. <OE. *bodig*> 8/36 *passim*: body.
bodilliche adj. 4/20 *passim*: bodily (143).
boke sb. pl. <OE. *boc*> 46/30: books.
bold adj. <OE. *beald*> 34/9: bold.
bones sb. pl. <OE. *bān*> 42/22 *passim*: bones.
bo(o)ne sb. <ON. *bōn*> 16/12, 26/6: prayer.
borwh sb. <OE. *burh*> 42/4, 44/12: town.
bote sb. <OE. *bōt*> 8/32, 38/14: remedy, help.
houre sb. <OE. *bur*> 34/20: bower.
bouteden 48/6, 50/30: cf. Note 93 (141).
brayn sb. <OE. *brægn*> 48/18: brain.
bregden v. <OE. *bregdan*> 38/22: snatch (back) (96, 116).
breken v. <OE. *brecan*> 50/10 *passim*: break.
breme adv. <cf. OE. *brēme*> 8/23, 50/20: fiercely, brightly.
brennen v. <OE. *bernan*> 18/6, 54/8: burn (142).
brennynge adj. 4/15, 16/2: burning.
breſt sb. <OE. *brēost*> 4/25 *passim*: breast (142).
brid sb. <OE. *bridd*> 58/12: bird.
briht adj. <OE. *bryht*> 4/11 *passim*: bright.
brihtnesse sb. 4/13: brightness.
bringen v. <OE. *bringan*> 16/9, 46/27, 44/6 *passim*: bring.
brok sb. <OE. *brōc*> 8/22: brook.
broþer sb. <OE. *broðor*> 28/26 *passim*: brother.
brouken v. <OE. *brucan*> 58/5 — **of**: take delight in.
buffeten v. <OF. *buffeter*> 46/32: buffet.
boffetyng sb. 46/25: beating.
buȝen v. <OE. *būgan*> 56/18: bow.
buggen v. <OE. *bycgan*> 6/1, 4/3,

4/30 *passim*: buy, redeem (95, 142).
buggere sb. 4/3 *passim*: redeemer.
bugging sb. 58/5: *passim*: redemption.
burþ tyd sb. <OE. *gebyrðtīd*> 42/5: birthtime.
busting sb. <cf. ME. *būsten*> 48/3: beating.
but, bot(e) conj. <OE. *būtan*> 2/5 *passim*: but; 8/20 — *if*: unless. adv. 4/10 *passim*: only.

C

cadence sb. <cf. It. *cadenza*> 2/17: metre, rhythm (xvii).
cage sb. <OF. *cage*> 58/12, 66/23: cage.
carser sb. <OE. *casere*> 30/20: ruler.
caytyf sb. <OF. *caitif*> 26/1, 42/9: wretch.
caytif adj. 10/23: miserable.
calf sb. <OE. *cealf*> 22/16: calf.
callen v. <OE. *ceallian*> 14/4 *passim*: call.
callynges sb. pl. 38/9: invitations.
care sb. <OE. *caru*> 10/20 *passim*: grief, care.
careyne sb. <OF. *caroigne*> 14/8: carrion.
casten v. <ON. *kasta*> 50/8, 18/27: cast.
catel sb. <OF. *catel*> 30/18: wealth.
[cacchen] v. <cf. OF. *cachiter*> 38/5: catch.
cause sb. <OF. *cause*> 10/25 *passim*: cause.
causen v. <OF. *causer*> 24/29: plead the cause of cf. Note 59.
chapmon sb. <OE. *ceapmon*> 4/31: trader.
chaffare sb. <ME. *cheap-fare*> 16/18: merchandise.
charite sb. <OF. *carité*> 18/7: charity.
chaumbre sb. <OF. *chambre*> 58/25: room.
chaungen v. <OF. *changier*> 12/18 change; 16/19: exchange (120).
che(e)re sb. <OF. *chere*> 22/14 *passim*: countenance, face.
chekes sb. pl. <OE. *cēace*> 54/27: cheeks.
chekmat sb. <OF. *eschec-mat*> 38/3: checkmate (141).

cheosen v. <OE. *ceosan*> 14/25, 30/17: choose (95, 127).
chepen v. <OE. *cēapian*> 30/18: buy (142).
child sb. <OE. *cild*> 2/22 *passim*: child.
childhod sb. 40/28, 42/13: childhood.
chirche dore sb. <OE. *ciriceduru*> 66/34: door of the church.
clansien v. <OE. *clānsian*> 4/13, 26/8: cleanse.
cleer adj. <OF. *cler*> 48/11: fresh.
clene, clanly adj. <OE. *clāne*> 2/13, 50/21, 62/26: pure.
cleouen v. <OE. *clēofan*> 50/16 *passim*: break, split (95).
clepen v. <OE. *cleopian*> 6/15 *passim*: call (116).
clymben v. <OE. *climban*> 8/1: climb.
clokes sb. pl. 38/5: claws cf. Note 79.
cloþ sb. <OE. *clāð*> 44/29: cloth.
cloþen v. <OE. *clāðian*> 28/20: clothe.
cloþing sb. 58/21: clothing.
clout sb. <OE. *clūt*> 44/29: rag.
cluppen v. <OE. *clyppan*> 6/8 *passim*: embrace.
clupping sb. 6/10 *passim*: embrace, embracing.
cold adj. <OE. *ceald*> 18/7 *passim*: cold (90).
come sb. <OE. *cyme*> 60/16: coming.
comen v. <OE. *cuman*> 6/10 *passim*: come (96).
comuyn adj. <OF. *comun*> 42/8: friendly.
con v. <OE. *cann*> cf. 97, 129.
[conceyuen] v. <OF. *conçoivre*> 2/7: understand (xvi).
conscience sb. <OF. *conscience*> 12/4: conscience.
continuaunce sb. <OF. *continuançe*> 2/13: perseverance (xvii).
conuersaunt adj. <cf. OF. *converser*> 42/8, 10: familiar.
coround adj. <cf. OF. *corōner*> 32/16, 46/6: crowned.
coroune sb. <OF. *corōne*> 48/14: crown.
corseling sb. 14/19: curseling.
corteis adj. <OF. *cortois*> 32/9: courteous.
cortesy(e) sb. <OF. *courtoisie*> 26/29: urbanity; 36/8: courtesy; 66/21: favour.

cos sb. <OE. *cos*> 8/6: kiss.
costen v. <OF. *couster*> 50/35: cost (95, 119).
counseil sb. <OF. *conseil*> 24/22: counsel *cf.* Note 57.
cracche sb. <OF. *crache*> 40/29: manger.
creatures sb. pl. <OF. *creature*> 20/5: creatures.
cri(3)en v. <OF. *crier*> 10/28 *passim*: cry (119).
crying sb. 20/6: crying.
cristen sb. <OE. *cristen*> 44/15: christian.
cristendarn sb. 12/12, 62/30: baptism.
crokes sb. pl. <ON. *krökr*> 36/30, 38/16: wiles.
cros sb. <ON. *cross*> 50/9 *passim*: cross.
crubbe sb. <OE. *cribb*> 42/8: trough.
cumfort sb. <OF. *confort*> 4/25 *passim*: comfort.
cund(e)len v. <ME. *cündlen*> 4/15 56/26: kindle (142, 143).
cundle sb. <ME. *cündel*> 14/26: offspring.
cure sb. <OF. *cüre*> 10/22: cure.
cussen v. <OE. *cyssan*> 6/18 *passim*: kiss.

D

day sb. <OE. *dæg*> 16/13 *passim*: day; **dōn o dawē** 48/27: kill.
dampnen v. <OF. *damner*> 12/19: damn (87).
dampnede sb. pl. 26/11: the damned (112, 141).
dar v. <OE. *dear*> 8/19 *passim*: dare (97, 130).
daunger sb. <OF. *dangier*> 6/4: danger.
daunselen v. <OF. *daunceler*> 14/27: make much of (116).
deboner adj. <OE. *de bon aire*> 26/30: mild.
decert sb. <OF. *desert*> 22/5: desert.
ded adj. <OE. *dead*> 10/8 *passim*: dead.
dede sb. pl. 52/17: the dead (112).
dedes sb. pl. <OE. *dēd*> **gode** — 8/7: favours.
defaute sb. <OF. *defaute*> 4/25 *passim*: absence; 64/7: fault.
defenden v. <OF. *defendre*> 16/3: forbid; 26/28, 58/8: defend.

defoulyng sb. <*cf.* *fuylen*> 46/25: abusing.
delte sb. <OF. *deitē*> 62/16: deity.
delay sb. <OF. *delai*> **put in** — 22/6: kept in doubt.
delen v. <OE. *dēlan*> 6/29, 58/14: share.
delyces sb. pl. <OF. *dēlice*> 8/3, 24/12: joys, delight.
delyt sb. <OF. *delit*> 8/8, 14/25: delight.
[delyten] v. <OF. *deliter*> pret. impers. 14/32: it was delight.
demeynen v. <OF. *demener*> 52/4: torture.
demen v. <OE. *dēman*> 16/23 *passim*: deem, judge (119).
demere sb. 44/7: judge.
de(o)l sb. (<OF. *doel*> 48/30 *passim*: pity).
deolful adj. 44/34: pityful.
de(o)re adj., adv. <OE. *dēore*> 2/24 *passim*: dearly (91).
derworpe adj. <OE. *dēorwyrðe*> 4/34 *passim*: dear, precious.
deore sb. 60/18: love (112).
deoring sb. 26/15: beloved (141).
derling sb. 6/8: darling.
de(o)plich adj. <*cf.* OE. *dēop*> 2/4, 8: deep.
departen v. <OF. *despartir*> 8/5: separate (120, 144).
dernely adv. <*cf.* OE. *derne*> 54/2: secretly.
desafyen v. <OF. *desafier*> 24/18: despair *cf.* Note 56 (141).
[deshonouren] v. <*cf.* *honouren*> 20/4: dishonour.
desk adj. <ME. *dusck*> 28/12: dim.
desken v. <ME. *dusken*> 52/15: grow dark (114).
despyt sb. <OF. *despit*> 44/26: contempt.
deþ sb. <OE. *dēaþ*> 4/4 *passim*: death *cf.* Note 102.
deuel sb. <OE. *dēofol*> 10/34 *passim*: devil.
dewing sb. <*cf.* OE. *dēawian*> 6/22: moistening; 8/27: dew.
dy(3)en v. <ME. *dēzen*> 12/2 *passim*: die *cf.* Note 101 (118).
dizing sb. 66/33: dying.
dihten v. <OE. *dihtian*> 32/29: accomplish; 48/4: maltreat; 50/19: treat (94, 95, 116).
dispisen v. <OF. *despire*> 14/17, 44/3: despise.
dogge sb. <OE. *docga*> 14/18, 34/17: dog.

dom sb. <OE. *dōm*> 16/29, 24/23: judgment.
domes day sb. 10/26, 58/4: doomsday.
domes mon sb. 24/6: deemster.
don v. <OE. *dōn*> cf. 98, 116, 117, 120, 121, 128, 132.
double adv. <OF. *duble*> 64/12: doubly.
douȝter sb. <OE. *dohtor*> 56/11: daughter.
douȝti adj. <OE. *duhtig*> 16/20, 34/9: clever, brave.
doun adv. <ME. *dūne*> 8/23: down.
drawen v. <OE. *dragan*> 20/27, 18/29, 38/10: draw (96, 132).
drawyng sb. 14/22: drawing.
drauȝt sb. 8/20: pulling.
dreden v. <OE. *drēden*> 12/22 *passim*: dread (113, 128).
drede sb. <ME. *drēd*> 18/22: fear.
dredful adj. 12/22: dreadful.
dressen v. <OF. *dresser*> 48/17: put straight.
dreweri sb. <cf. *druri*> 32/14: love-token.
drysen v. <OE. *drȳgan*> 16/29: endure.
drynk(e) sb. <OE. *drinc*> 14/12, 58/21: drink.
driuen v. <OE. *drifan*> 14/2 *passim*: drive (95).
drope sb. <OE. *dropa*> 8/34, 46/23: drop.
druye adj. <OE. *drȳge*> 50/28: dried up.
druri, dreweri sb. <OF. *drueri*> 26/15: love.
duntes sb. pl. <OE. *dynt*> 48/31: blows.
dwellen v. <OE. *dwellan*> 24/12 *passim*: dwell.
dweole sb. <OE. (ge)*dweola*> 16/14: delusion.

E

eeþ see **eth**.
eft adv. <OE. *eft*> 60/28: back; 66/14: again.
eft makere sb. 12/30: redeemer cf. Note 36.
e(i)ȝe(n) sb. pl. <OE. *ēage*> 6/7 *passim*: eyes.
eye sihte sb. 8/19 *passim*: sight.
egerlych adv. <cf. OF. *aigre*> 46/28: firmly (143).
eir sb. <OF. *aire*> 18/5: air.

eires sb. pl. <OF. *heir*> 22/28: heirs.
eysel sb. <OF. *aissel*> 50/28: vinegar.
eke adv. <OE. *ēac*> 62/16: also.
elde sb. <OE. *eldo*> 42/22: manhood.
eldore adj. 42/12: older (90).
eldres sb. pl. <cf. OE. *eald*> 12/14: parents.
elles adv. <OE. *elles*> 10/3 *passim*: otherwise.
emperisse sb. <cf. OF. *empereor*> 56/4: empress (101).
embrace v. <OF. *embracier*> 14/32: embrace.
enchesun sb. <OF. *enchaisoun*> 18/23: motive; 30/29: cause.
ende sb. <OE. *ende*> 4/37 *passim*: end.
endeles adj. 8/3 *passim*: eternal.
enden v. <OE. *endian*> 16/5 *passim*: end.
endyng sb. 46/19: death; 68/1: end.
enemy sb. <OF. *enemis*> 12/9 *passim*: enemy (144).
[enpeyren] v. <OF. *enpeirer*> 58/34: impair.
enprenten v. <cf. *prenten*> 12/17: imprint.
ensample sb. <OF. *ensample*> 18/11: example.
enterly adj. <cf. OF. *entier*> 62/26: entirely.
enterliche adv. 46/15: altogether; 58/35: entirely.
envyous adj. <OF. *envieus*> 44/30: malicious.
eornen see **rennen**.
eorþe sb. <OE. *eorðe*> 4/2 *passim*: earth.
eorþly, erþliche adj. 4/24 *passim*: earthly (91).
er, ar adv. <OE. *ær*> 22/12 *passim*: before.
eren sb. pl. <OE. *ēare*> 10/3: ears.
[erren] v. <OE. *irren*> 20/3, 20/12: provoke cf. Note 49.
ese sb. <OF. *aaise*> 8/2: ease (141, 143).
esyliche adv. 2/3: calmly.
eth, eeþ adj. <OE. *ēaþe*> 44/1, 58/31: easy (86).
epeliche adj. 14/31: small.
euel, vuel adj. <OE. *yfel*> 18/24 *passim*: bad. sb. 8/32 *passim*: sins (90, 112).
euen adj. <OE. *efen*> — **cristne** 18/7: fellow-christians.

euene sb. <ON. *efni*> 6/31: natural powers.

[euenen] v. <OE. *efnan*> 28/13, 36/15: compare.

euermore adv. <OE. *æfre-mā*> 26/7: always; 48/26: constantly; 64/23: for all future time.

ewangelist sb. <ME. *evangeliste*> 56/23: evangelist.

F

face sb. <OF. *face*> 4/9 *passim*: face (144).

fader sb. <OE. *fæder*> 16/24 *passim*: father.

faylen v. <OF. *faillir*> 4/27 fail; 20/6: be absent; 20/29, — of 22/31, 24/3: fail to obtain (114).

fallen v. <OE. *feallan*> *impers.* 2/3: it is proper *cf.* Note 2; 8/1, 46/3: happen. 10/28 *passim*: fall (96, 114).

fal sb. 38/22: fall.

fals adj. <OF. *fals*> 4/27 *passim*: false.

falsly adv. 48/22: unjustly.

faren v. <OE. *faran*> 10/21, 40/5: travel *cf.* Note 81; 40/13: go after *cf.* Note 83; *impers.* 40/9: happen (116).

fast(e) adv. <OE. *fæst*> 8/4: *passim*: fast, firmly (143).

fatte adj. <OE. *fætt*> 22/16: fat.

[faueren] <ME. *favoren*> 26/2: indulge (115).

fauour sb. <OF. *favor*> 24/25: favour.

feblesse sb. <OF. *feblesce*> 34/23: feebleness (144).

[feden] v. <OE. *fēdan*> 42/16: feed.

fe(e)re sb. <OE. *gefēra*> 40/10, 60/19: companion; 40/22, 52/2: company.

feir(e) adj. <OE. *fæger*> 4/7 *passim*: fair.

feyre adv. 14/27: kindly.

felawe sb. <ON. *fēlagi*> 6/30, 32: partner (143).

felau(s)schupe sb. 4/22: fellowship; 6/30: partnership.

felen v. <OE. *fēlan*> 8/9 *passim*: feel (133).

felyng sb. 2/4 *passim*: feeling.

fend sb. <OE. *fēond*> 16/27 *passim*: fiend.

fe(o)le adj. <OE. *feola*> 6/22 *passim*: many.

fer adv. <OE. *feorr*> 38/6 *so* —: to such an extent.

fere 8/17 *cf.* Note 25.

ferli(ch)e adj. <OE. *færlīc*> 40/19: frightful; 60/13: unexpected.

feruent adj. <OF. *feruent*> 20/7: ardent.

feste sb. <OF. *feste*> 22/16: feast.

fiht sb. <OE. *feoht*> 26/28 *passim*: fight.

fihten v. <OE. *feohtan*> 14/15 *passim*: fight *cf.* Note 72 (95, 119).

fikel adj. <OE. *ficol*> 4/27 *passim*: fickle (90).

[fikelen] v. 40/12: flatter.

fynden v. <OE. *findan*> 2/2 *passim*: find (94, 95).

fyndyng sb. 16/8: satisfaction.

fynger sb. <OE. *finger*> 46/29 — *nyales*: finger-nails.

fissches sb. pl. <OE. *fisc*> 42/16: fishes.

fitte sb. <OE. *fitt*> 60/34: experience.

[fleden] v. <ME. *flēden*> 20/27: flee.

flen v. <OE. *flēogan*> 12/10, 14/4: fly (95).

flesch sb. <OE. *flāsc*> 10/5 *passim*: flesh.

fleschliche adj. 4/23 *passim*: carnal.

flyht sb. <OE. *flyht*> 42/16 *in þe* —: on the wing.

flitten v. <ON. *flytja*> 40/21, 62/2: leave (119).

fluttyng sb. 68/9: moving.

flo(o)d sb. <OE. *flōd*> 42/17: water; 48/13: stream; 52/32: flood.

flowen v. <OE. *flōwan*> 26/8 *passim*: flow.

fo sb. <OE. *fāh*> 20/8 *passim*: enemy (89).

folden v. <OE. *fealdan*> 42/26: fold *cf.* Note 85 (142).

folzen v. <OE. *folgian*> 2/11 *passim*: follow *cf.* Note 31 (97).

folle adj. <OE. *full*> 4/9, 44/17: weary.

folliche adv. <OE. *fullice*> 28/22: fully; 44/34: with every detail; 46/15: altogether *cf.* Note 89.

[fonden] v. <OE. *fandian*> 40/30 tempt.

fondyng sb. pl. 38/32: trials.

foode sb. <OE. *fōda*> 42/13: food; 54/17: child.

fool sb. <OF. *fol*> 48/1: fool.

fordede sb. pl. <*cf.* *dedes*> 50/12: favours.

fordon v. <*cf.* *don*> 32/6: spoil (116).

for drawn v. <cf. *drawen*> 52/3: torture.
forjeten v. <cf. *geten*> 24/10, 11: forget.
[forgolen] v. 50/26: cf. *Note* 97 (141).
for gon v. <cf. *gon*> 28/11: fore-go; 54/30: lose.
formen v. <OF. *former*> 66/13: create (116).
[for renden] v. <cf. OE. *rendan*> 52/5: rend to pieces.
forsaken v. <OE. *forsacan*> 14/1 *passim*: renounce, forsake, leave (96, 142, 143).
forscheppen v. <OE. *forsceppan*> 10/33: metamorphose (97).
forst sb. <OE. *forst*> 18/8: frost (101).
forþen v. <OE. *forðian*> 56/16: carry out.
forþeren v. <OE. *fyrðrian*> 24/29: further.
forþinken v. <cf. *þenken*> 22/1: repent of (116).
forwariede sb. pl. <cf. OE. *forwergan*> 28/5: the cursed (112).
fot sb. <OE. *fōt*> 8/24 *passim*: feet (89).
foule, foulche see **ful**.
foules sb. pl. <OE. *fugol*> 42/16: birds.
fremde adj. <OE. *fremede*> 4/19, 8/9: like a stranger.
frendes sb. pl. <OE. *frēond*> 22/15 *passim*: friends; 26/32, 28/19: relations.
friendschupe sb. 30/8: friendship.
frendly adv. 24/26: friendlily. adj. 38/11: friendly.
freo adj. <OE. *frēo*> 32/2: generous.
freodam sb. 26/25, 32/2: generosity.
freoly adj. 16/16 *passim*: noble. adv. 38/11: in a noble fashion.
fruit sb. <OF. *fruit*> 2/11 *passim*: fruit.
fullen v. <OE. *fūlian*> 4/14 *passim*: defile.
fuir sb. <OE. *fȳr*> 18/6 fire.
ful, foule adj., adv. <OE. *fūl*> 4/14 *passim*: foul, foully cf. *Note* 27 (142).
foulliche adv. 14/17: shamefully.
ful adv. <OE. *ful*> 2/15 *passim*: very.
fullen v. <OE. *fullian*> 60/14: fill.
fulle sb. 6/21: satiety.

fully adv. 64/1: fully.
fulþe sb. <OE. *fylð*> 2/16 *passim*: corruption; 36/28 *pl.*: indignities.
furst adv., adj. <OE. *fyrst*> 12/23 *passim*: first (90, 143).
fursten see **þirsten**.

G

galle sb. <OE. *gealla*> 50/29: gall.
gastliche adj. <cf. OE. *gāst*> 10/31: ghastly.
[gederen] v. <OE. *gædrian*> 26/22 gather.
gelden v. <OE. *geldan*> 32/21: give; 58/29: render (121).
geldyng sb. 16/5: yielding (118).
gentil adj. <OF. *gentil*> 16/23 *passim*: noble.
gentilrie sb. 36/8: nobility.
gentrise sb. <OF. *genterise*> 26/29: rank.
ge(o)rnyng sb. <cf. OE. *gyrnan*> 22/22 *passim*: yearning.
geten v. <OE. *gietan*> 20/4: get.
gift sb. <OE. *gift*> 2/16: grace; 12/7 *passim*: gift.
gyle sb. <OF. *guile*> 14/23: deception; 38/17 *pl.*: wiles.
gylen v. <OF. *guiler*> 14/17, 16/1: deceive (115, 116).
gyng adj. <OE. *geong*> 66/35: young (137).
gyng sb. 40/13: cf. *Note* 83.
ginne sb. <cf. ON. *ginna*> 38/3: trick.
ginnen see **biginnen**.
ȝit, ȝut adv. <OE. *ȝet*> 4/7: moreover; 26/31 *passim*: yet.
giuen v. <OE. *gifan*> 1/6, 12/9, 31 *passim*: give (94, 96).
glad adj. <OE. *glæd*> 22/17, 36/23: glad.
glyden v. <OE. *glidan*> 54/19: run.
[glorifyen] v. <OF. *glorifier*> 56/32: glorify (95).
glouwen v. <OE. *glōwan*> 60/20 — **up**: glow.
god sb. <OE. *god*> 2/1 *passim*: God.
godhed sb. 36/18: deity; 52/17: godhead.
godlich adj. 26/31: pious (141).
gome sb. <OE. *gamen*> 10/18: delight.
gon v. <OE. *gangan*> 48/18, 30, 60/15: go (98).
gong sb. <OE. *geong*> 66/26 *passim*: sage, going.

good adj. <OE. *gōd*> 6/30 *passim*: good (90). sb. pl. 32/10, 11: goods (112).
gode dedes sb. pl. 8/7: favours.
goder hele sb. 10/17: prosperity (102).
goodnesse sb. 14/25: goodness.
gospel sb. <OE. *godspell*> 22/9 *passim*: gospel.
ȝore adv. <OE. *gēara*> 54/33: of yore.
gostlich, gostly adj., adv. <cf. OE. *gāst*> 4/23, 6/14 *passim*: spiritual(ly).
gounyng sb. 6/22, 14/15: cf. Note 22 (141).
ȝouþe sb. <OE. *geoguð*> 42/22: youth.
grace sb. <OF. *grace*> 2/19 *passim*: grace, favour.
[grauen] v. <OE. *grafan* 60/2, 3: bury (96).
graunten v. <OF. *granter*> 4/13 *passim*: grant.
grehound sb. <cf. *houndes*> 60/22: greyhound.
greipen v. <ON. *greiða*> 26/12, 60/5: prepare (120).
grene adj. <OE. *grēne*> 54/25: green.
grennen v. <OE. *grennian*> 48/4, 50/32: grin (120).
grennynde adj. 38/1: cf. Note 77.
gret adj. <OE. *grēat*> 10/31 *passim*: great.
greuen v. <OF. *grever*> 20/5: grieve.
greuousliche adv. 20/3: grievously.
grimme adv. <cf. OE. *grimm*> 38/2: savagely.
grysen v. <OE. (a)*grisan*> 14/6 *passim*: shudder at, loathe (113, 120).
grisly adv. 38/2: terrifyingly.
grislich adj. 10/31, 12/21, 14/5: horrible, detestable.
grislihed sb. 14/5: horribleness.
grome sb. <OE. *grama*> 10/18: sorrow.
gronyng sb. <cf. OE. *grānian*> 20/6: groaning.
ground sb. <OE. *grund*> 46/23: ground.
grucchen v. <OF. *grouchier*> 36/16: complain (114).
gruynen v. <cf. Note 44> 18/20: grumble.
gult sb. <OE. *gylt*> 12/3 *passim*:

sin(s); 12/4: guilt; 14/3: sinning; 38/34: fault.
gulti adj. <OE. *gyltig*> 22/10: guilty.
gulten v. <OE. *gylten*> 10/3: sin in; 10/31, 20/16: offend; 14/1: sin (95).

H

habben, hauen v. <OE. *habban*> cf. 97, 116, 132.
halewy sb. <cf. OE. *hælu*> 26/17, 28/2: balm.
hal(e)wen sb. pl. <OE. *hālig*> 20/3, 46/29: saints.
half adj. <OE. *healf*> 66/4: half (140).
half, halue sb. 12/25, 20/9: cf. *maner, kun*; 56/23: side.
hap sb. <ON. *happ*> 26/27: prosperity.
happen v. 60/34: wrap (116).
hard adj. <OE. *heard*> 12/5: severe; 18/6: hard; 46/25: cruel.
harde adv. 2/14: earnestly; 16/30: severely; 46/19: hard.
hardi adj. <OF. *hardi*> 16/20, 34/9: bold.
hardnesse sb. 34/24: boldness (142).
hardischupe sb. 34/7: courage (142).
hardswink sb. 6/5: great trouble.
harlotes sb. pl. <OF. *harlot*> 16/24: menials.
harm sb. <OE. *hearm*> 18/23: harm.
hastily adv. <cf. OF. *haste*> 50/1: hastily.
haten v. <OE. *hatian*> 20/14: hate.
hauene sb. <OE. *hæfene*> 40/6: haven.
hed sb. <OE. *hēafod*> 42/21: *passim*: head.
heer to fore adv. 62/23: formerly.
heȝ adj. <OE. *hēah*> 34/24 *passim*: high (90).
heȝnesse sb. 56/9: dignity.
[heȝen] v. <OE. *hēgan*> 32/15: lift up; 38/12: exalt; 56/7: raise (142).
heȝtest, hȝt see *bihoten*.
heil interj. <OE. *hēal*> 48/20: hail (85).
hele sb. <OE. *hælu*> 2/23 *passim*: health.
[helen] v. <OE. *hēalan*> 8/26: heal; 10/6, 12/13: cure.

helle sb. <OE. *hell*> 10/34 *passim*: hell.
helle houndes sb. pl. 46/27: hell-hounds.
helle dogges sb. pl. 34/17: hell-hounds.
helpe sb. <OE. *help*> 4/35 *passim*: help.
helplese sb. pl. 56/1: the helpless.
helpen v. <OE. *helpan*> 14/13 *passim*: help.
hende adj. <OE. (*ge*)*hende*> 36/9: courteous.
hendelek sb. 26/29: courtesy.
heren v. <OE. *hēran*> 6/16, 10/2: hear (132).
[herien] v. <OE. *hērian*> 38/13: praise (97).
herte sb. <OE. *heorte*> 2/13 *passim*: heart; 8/29: great devotion; 38/34: will.
herteliche adj. 4/20: in heart; 8/7: sincere. adv. 16/4: heartily.
herte sb. <OE. *heort*> 60/22: hart.
heste sb. 16/14: promise; 18/18: command.
hepen adj., sb. <OE. *hæðen*> 44/6, 44/15: heathen.
hepen(e) adv. <ON. *heðan*> 66/26: hence, from here.
heping sb. <ON. *hæðing*> 48/19: contempt (143).
heuene sb. <OE. *heofene*> 2/20 *passim*: heaven.
heuene riche sb. 4/37 *passim*: heavenly kingdom.
heuen(e)liche, heuently adj. 4/24 *passim*: heavenly.
heuȝ sb. <OE. *hēow*> 54/25: complexion.
hidously adv. (*cf.* OF. *hideus*) 50/1: horribly.
hindewine sb. 16/14: back.
hoker sb. <OE. *hōcor*> 44/4: mockery; 50/33: contempt.
hokerly adv. 50/6: mockingly.
hol adj. <OE. *hāl*> 28/24: *cf.* Note 65; 56/14: perfect. adv. 22/30: wholly.
holliche adv. 62/3: entirely.
holden v. <OE. *healdan*> 2/15, 16/20: consider; 34/18, 66/5: hold; 40/20: keep; **ben** — 62/25 *passim*: be beholden (94, 96).
holy adj. <OE. *hālig*> 2/22 *passim*: holy (142).
holygost sb. 16/2 *passim*: Holy Ghost.

holy wey sb. 2/25 *cf.* **halewy** and Note 7.
hom sb. <OE. *hām*> 22/15, 60/4: home.
hond sb. <OE. *hand*> 8/24 *passim*: hand.
hondewerk sb. 56/11: handwork.
hongen v. <OE. *hangjan*, ON. *hengja*> 6/7, 42/2, 50/23 *passim*: hang (96, 97).
honger sb. <OE. *hungor*> 42/18: hunger.
hony sb. <OE. *hunig*> 4/30 *passim*: honey.
hony brid sb. 26/16: honey-bird (141).
hony lyf sb. 26/16: sweet life.
hony ter sb. 2/25, 26/16: nectar.
hony swet adj. 60/15: sweet like honey.
[honouren] v. <OF. *honorer*> 34/8: honour.
hope sb. <OE. *hopa*> 8/29 *passim*: hope.
hopen v. <OE. *hopian*> 4/1: hope.
horlen v. 50/7: decry.
horlyng sb. 46/25: dragging about.
hote adj. <OE. *hāt*> 18/5: hot (90); 42/18: sharp.
houndes sb. pl. <OE. *hund*> 44/6: dogs.
hous sb. <OE. *hūs*> 42/5: house.
hulen v. <ME. *hülen*> 42/22: cover (142).
[hunten] c. <OE. *huntian*> 14/17: hunt.
hurtes sb. pl. <OF. *hurt*> 30/11: torments.

I, Y

ichot 4/23 *cf.* **witen** v.
ilke *cf.* 107.
ymage sb. <OF. *imāge*> 12/16: image.
ymagen v. <OF. *imaginer*> 62/22: imagine.
ioye sb. <OF. *joie*> 4/34 *passim*: joy.
ioynt sb. <OF. *joint*> 50/10: joint; 50/24 *pl.*: limbs.
irene adj. <OE. *iren*> 56/21: iron.
iug(g)e sb. <OF. *juge*> 10/26 *passim*: judge (101).
[i wisse] adv. <OE. *ge-wiss*> 68/6: verily *cf.* Note 125.

K

kempe sb. <OE. *cempa*> 34/18: warrior.

kene adj. <OE. *cēne*> 26/28, 34/18: brave, valiant., adv. 38/1: boldly.
kennen v. <OE. *cennan*> 40/1: have knowledge (93).
kepen v. <OE. *cēpan*> 2/15: occupy.
kepyng sb. 16/6: keeping; 68/17: charge.
kyng sb. <OE. *cyning*> 4/19 *passim*: king.
knawe sb. <OE. *cnafa*> 18/21: servant.
knelyng sb. <cf. ME. *cnēolien*> 48/20: kneeling.
kniht sb. <OE. *cniht*> 52/29: soldier.
knotti adj. <cf. OE. *cnotta*> 48/10: knotty.
knowelechen v. <cf. *knownen*> 20/28: confess (116).
knownen v. <OE. (ge)*cnāwan*> 22/5: confess; 34/2: know; 54/1: perceive (96, 116, 119).
kud adj. <OE. *cuð*> 30/20: famous.
kuden v. <OE. *cýðan*> 26/28, 32/9: know; 38/23: appear; 64/14: show.
kun sb. <OE. *cynn*> 10/5 *passim*: kind; 28/27: blood-relations.
kunreden sb. <OE. *cynræden*> 36/4: off-spring; 36/5: descent.
kuynde sb. <OE. *cynd*> 14/18: way; 18/2 *passim*: nature.
kuynde adj. 46/6: lawful.
kyndeliche adv. 28/19: naturally; 38/35: as befits my kinship; 52/35: kindly.

L

lac sb. 36/7, 62/27: fault.
ladi sb. <OE. *hlāfdige*> 10/22 *passim*: lady.
lakken v. 28/31: cf. Note 67; 32/2: be lacking (115).
large adj. <OF. *large*> 8/22: abundant; 32/9: liberal.
largesse sb. <OF. *largesse*> 26/25 *passim*: liberality.
lassches sb. pl. 48/9: lashes.
lasse adv. <OE. *lās*> 30/29: less (90).
last sb. <ON. *lōstr*> 36/7: vice (142).
lasten v. <OE. *lāstan*> 8/2, 46/16: last; 50/11: hold out (143).
lastyng sb. 40/23: lasting.

lauen v. <OF. *laver*> 50/18: pour out.
lawe sb. <OE. *lagu*> 16/3 *passim*: law.
laweles adj. 18/19: lawless.
leche sb. <OE. *læce*> 8/30: physician.
lecherous adj. <cf. OF. *lecherie*> 18/12: lecherous.
leden v. <OE. *lædan*> 8/20, 16/28, 18/10 *passim*: lead (95).
ledere sb. 18/11: leader.
lééf, lef, leof sb. <OE. *lēof*> 2/25 *passim*: beloved. adj. 4/16 *passim*: dear (xv, 85).
leesen v. <OE. *lēsan*> 32/7: deliver; — out 44/11: release (116).
leete sb. <ME. *lēte*> pl. 10/7 *passim*: behaviour; 60/23: manner.
le[e]ten v. <OE. *lætan*> 2/5: finish; 4/16 *passim*: let; 12/7 *passim*: leave, abandon; 16/16, 22 *passim*: consider; 18/21, 66/29: desist; 34/8: think highly of; 54/27: shed (96, 116, 133).
leggen v. <OE. *leggan*> 40/29, 50/9 *passim*: lay (143).
leyten v. <ME. *leiten*> 38/19: flame (142).
lemmon sb. <OE. *lēofmon*> 30/17 *passim*: lover.
lene adj. <OE. *hlēne*> 48/30: lean.
leor sb. <OE. *hlēor*> 4/11 *passim*: countenance; 48/11: complexion; 50/18 *pl.*: cheeks; (143).
leosen v. <OE. *lēosan*> 18/14; 22/18, 64/20: lose (95).
leosyng sb. 16/6: losing.
lepen v. <OE. *hlēapan*> 60/22: leap.
leren v. <OE. *leornian*> 4/16 *passim*: teach (132).
lest adv. <OE. *læst*> 34/12 least (90).
letten v. <OE. *lettan*> 8/15: prevent from; 14/3: prevent (132, 142).
lettres sb. pl. <OF. *lettre*> 54/3: letters.
leuen v. <OE. *læfan*> 4/32 *passim*: leave; 36/24: abandon (142).
leupe sb. <OE. *hlēow*> 42/4: shelter.
libben see **lyuen**.
licour sb. <OF. *likeur*> 26/19: liquor.
lyf sb. <OE. *līf*> 2/25 *passim*: life; o **lyue** 52/29: alive.

liggen v. <OE. *licgan*> 22/6, 38/8, 12/15 *passim*: lie (96).
liht sb. <OE. *lēoht*> 4/12 *passim*: light.
liht adv. 38/18: brightly.
lihten v. <OE. *lihtian*> 4/12: light.
lihtliche adv. 2/17: readily; 10/30: wantonly; 36/19: lightly.
lyk adj. <ON. *likr*> 62/24, 27: like.
lyken v. <OE. *lician*> 10/4: like; 16/28 *passim*: please; 50/6: delight (113).
lykyng sb. <OE. *licung*> 2/2 *passim*: delight, enjoyment; 68/5: pleasure.
lykinge adj. 8/6: pleasing.
likken v. <OE. *liccian*> 4/30: lick.
liknen v. <ON. *likna*> 22/9: compare (120).
liknesse sb. 10/34, 12/17: likeness; 60/18: shape.
lyme sb. <OE. *lim*> 10/5 *passim*: limb.
lippe sb. <OE. *lippe*> 60/32: lip.
lyuen v. <OE. *lifian*> 10/8 *passim*: live (97).
lisse sb. <OE. *liss*> 68/8: end.
liþ sb. <OE. *lið*> 50/10 *pl.*: limbs; 50/25: joint.
lo interj. <OE. *lā*> 50/33: lo.
lodesterre sb. <OE. *lād-steorra*> 10/20: lodestar.
lodly, lodlich *see* **loplich**.
lofsum *see* **louesum**.
loken v. <OE. *lōcian*> 16/18/— **on**: hold in esteem; 16/25: look at; 28/10 *passim*: — **on** look at (116, 120).
lokynges sb. *pl.* 18/12: looks.
lomb sb. <OE. *lamb*> 36/15, 50/32: lamb.
lond sb. <OE. *land*> 42/11: earth.
longe adj., adv. <OE. *lang*> 44/4: a long time; 46/18 *passim*: long (90); 4/25 *passim*: for a long time.
longyng sb. <OE. *langung*> 4/18 *passim*: longing.
lord sb. <OE. *hlāford*> 2/24 *passim*: lord.
lordschupe sb. 32/4: lordship.
lore sb. <OE. *lār*> 12/10: lore.
loren, lost *see* **leosen**.
los sb. <OE. *los*> 6/30: loss.
loþ adj. <OE. *lāð*> 62/2: reluctant.
loþles adj. 26/30: blameless (142).
lodlich adj. 34/12: horrible.
lodly, lodlich, loþliche adv. 36/30 *passim*: foully, hideously.

loude adv. <OE. *hlūd*> 44/10: loudly.
loue sb. <OE. *lufu*> 2/1 *passim*: love.
louely, adj. 48/11, 50/13: beautiful. adv. 50/2: with love.
loueli[che] adj. 4/8 *passim*: lovely, sweet. adv. 8/10 *passim*: lovingly, sweetly.
loue mad adj. 60/25: love-mad.
louen v. <OE. *lufian*> 2/2 *passim*: love.
louereden sb. *pl.* 26/31: affections.
loue sawe sb. *pl.* 68/6: love-songs *cf.* Note 125.
louesum, lofsum adj. 4/8 *passim*: lovable (91).
loueworþ adj. 26/23: worthy of love.
louyng, luffyng sb. 26/15, 40/23: beloved.
louh adj. <ON. *lāgr*> 2/13: humble; 50/32: meek.
louhnesse sb. 38/28: humility.
louten v. <OE. *lūtan*> 16/14: stoop.
luyte adj. <OE. *lyt*> 32/23: little (90).
luitel adj. <OE. *lytel*> 22/30: little (90).
lust sb. <OE. *lust*> 8/14 *passim*: lust.
lusten v. <OE. *lystan*> 18/19, 60/30: please (113).
luper adj. <OE. *lyðer*> 12/10: *passim*: bad, wicked.
luperliche adv. 10/4: wrongly, 48/22: wickedly.

M

may v. <OE. *mæg*> *cf.* 97, 129.
mayden sb. <OE. *mægden*> 2/22 *passim*: virgin.
maydenhod sb. 56/14: maidenhood.
mayster sb. <OF. *maistre*> 44/32: master.
maystri sb. <OF. *maistrie*> 50/6: victory.
maken v. <OE. *macian*> 2/1, 4/2, 4/14 *passim*: make; 38/23: bring; 68/4: say (115, 119, 121, 132).
makere sb. 4/1 *passim*: creator.
makyng sb. 34/13: shape; 54/11, 66/31: making.
malice sb. <OF. *malice*> 14/24, 20/17: wickedness.

maner sb. <OF. *maniere*> 10/1 *passim*: kind.
mantel sb. <OF. *mantel*> 60/33: mantle.
matere sb. <OF. *matere*> 2/7 *pl.*: matter; 2/9: subject; 12/27, 28: reason.
maumet sb. <ME. *mahimet*> 18/1: puppet (141).
me[e]de sb. <OE. *mēd*> 2/20 *passim*: reward.
medicyn sb. <OF. *medecine*> 8/31, 32, 33: medicine.
meditacion sb. <OF. *meditacion*> 2/11, 6/27: meditation (xvi).
meyntenaunce sb. <OF. *maintenance*> 10/26: maintenance.
meke adj. <ON. *miúkr*> 48/13, 50/31: meek.
mekeli(ch) adv. 46/7, 50/13, 60/11: meekly.
mekenesse sb. 26/30: humility; 36/12, 14: meekness.
men *see mon*.
mengen v. <OE. *mengan*> 4/28: mix; 18/9: spread (120).
menyng sb. <cf. OE. *mānan*> 8/6: intention.
menske sb. <OE. *mennisc*> 20/21 *passim*: dignity.
menskeful adj. 16/8: honourable.
menskeliche adv. 26/25: honourably.
meode sb. <OE. *meodu*> 26/18: mead.
merci sb. <OF. *merci*> 4/5 *passim*: mercy.
merciab adj. 22/8: merciful.
meschef, mischeef <OF. *meschief*> 38/31, 42/30: misfortune, trouble.
meseyse sb. <OF. *mesaise*> 42/29: discomfort.
mesure sb. <OF. *mesure*> 66/32: moderation.
mete sb. <OE. *mete*> 14/12, 42/18: meat, food.
meþ sb. <OE. *mæð*> 64/28: measure.
meþ sb. <ON. *miöðr*> 26/18: meeth.
middel sb. <OE. *middel*> 66/32: middle phase *cf. Note* 123.
middel adj. <OE. *midla*> 66/14: middle.
miht, miht sb. <OE. *meaht*> 4/6 *passim*: power.
mihtl adj. 8/28: potent.
milce sb. <OE. *milds*> 20/19: mercifulness.

mylde sb. <cf. *milce*> 26/30: mercy.
milde adj. <OE. *milde*> 10/19 *passim*: mild, gracious; 22/7 kind.
mildelich adv. 36/19: resignedly.
myldescepe sb. 6/12 *passim*: clemency.
milk sb. <OE. *meoluc*> 26/17, 42/13: milk.
mynde *see muynde*.
mirour sb. <OF. *mireror*> 16/26: mirror.
misliche adv. <OE. *mislic*> 10/5: incontinently; 46/3: in various ways.
missen v. <OE. *missan*> 36/24: go without.
mistaken v. <cf. *taken*> 20/1: do wrong.
[mis vsen] v. <cf. *vsen*> 20/5: misuse.
mo(c)k sb. <cf. ON. *mykr*> 14/32, 16/1: dirt, filth.
mon sb. <OE. *mann*> 2/21 *passim*: man (89). **men** *impers.* 2/4 *passim*: one (111).
mones sb. *pl.* <ME. *māne*> 50/17: complaints.
mong sb. <ME. *mang*> 4/22 *passim*: intercourse, mixture.
monyfold adj. <OE. *manigfeald*> 8/17: manyfold. adv. 8/33, 62/23: in many ways.
mony[n]g sb. <cf. OE. *manian*> 26/21: remembrance.
monkuynde sb. 18/28 *passim*: mankind.
mon quellere sb. 44/9: murderer.
mood sb. <OE. *mōd*> 48/14: mood.
mo(o)der sb. <OE. *mōdor*> 6/15 *passim*: mother.
moderliche adj. 24/16: motherly.
mooder naked adj. 44/29: mother-naked.
mortels sb. <OF. *mortaise*> 50/24: socket.
mot v. <OE. *mōt*> 97, 130, 133.
mount sb. <OE. *munt*> 48/27: mount.
mouþ sb. <OE. *muð*> 10/3 *passim*: mouth.
mouwe sb. <OF. *moe*> 48/6 *cf. Note* 94.
muchel adj. <OE. *mycel*> 4/5 *passim*: great (91).
m(u)ynde sb. <OE. *-mynd*> 8/29

passim: mind, heart; 50/3: remembrance.
muri(e) adj. <OE. *myrge*> 60/6, 34: delightful.
murnen v. <OE. *murnan*> 48/15: mourn.
mournyng sb. 6/20 *passim*: care.
murpes sb. pl. <OE. *myrhð*> 4/26 *passim*: joys, delights.

N

[naylen] v. <OE. *næglian*> 34/16, 58/35: nail.
nayles sb. pl. <OE. *nægl*> 50/14 *passim*: nails.
naked adj. <OE. *nacod*> 48/7: naked.
ne adv. <OE. *ne*> 6/3 *passim*: not (120). conj. 4/22 *passim*: nor.
nam, nart, nas, nis, nolde, not, etc.
 = *ne am, ne art, ne was, ne is, ne wolde, ne wot, etc.*
neb sb. <OE. *nebb*> 60/21: face.
neden v. <OE. *nēdan*> 22/30: need (113).
neede adv. <cf. *neode*> 66/6: needs.
neere, neiht, nelȝ adv. <OE. *nēh*> 38/4 *passim*: near(ly) (91).
neif[h]jen v. <cf. OE. *nēhwan*> 8/19, 10/32: approach.
nekke sb. <OE. *hnecca*> 22/14: neck.
nempnen v. <OE. *nemnan*> 12/21, 23; 64/16: mention (87).
neode sb. <OE. *nēad*> 4/28 *passim*: need cf. Note 31; 16/12: behoof.
neose sb. <OE. *nasu*> 10/4: nose.
neowe adv. <OE. *nēowe*> 38/24: anew.
neuer more adv. <OE. *nāfre-mā*> 60/1: never again.
niht sb. <OE. *neah*> 34/24, 62/4: night.
noble adj. <OF. *noble*> 34/28: of high position.
nobleye sb. <OF. *noblei*> 26/28: noble state.
nome sb. <OE. *nama*> 12/23, 62/11: name.
nomeliche adv. 16/4: explicitly; 36/7; specially.
note sb. <OF. *note*> 60/22: melody.
nouȝt sb. <OE. *nāwiht*> 4/2 *passim*: nothing. adj. 4/31: worthless.

O

of prep. <OE. *of*> 56/29: at; 56/30: after; 64/11 *passim*: for.
offenden v. <OF. *offendre*> 14/20, 14/29; 20/10: offend.
offyse sb. <OF. *office*> 24/29: office.
o fold adv. <OE. *ān-feald*> 64/31: for one reason.
ones adv. <cf. OE. *āne*> 12/29: once.
onlepi adj. <OE. *ānlēpig*> 46/5: only.
onliche adv. <OE. *ānlich*> 4/17 *passim*: only (140).
open adj. <OE. *open*> 6/14: open.
openen v. <OE. *openian*> 6/13 *passim*: open.
openyng sb. 6/22: opening.
ord sb. <OE. *ord*> 54/9, 17: point.
ordeynen v. <OF. *ordener*> 18/25: ordain; 58/21: provide; 68/15 — to: make (95, 119).
ordre sb. <OF. *ordre*> 58/36, 62/8: order.
ore sb. <OE. *ār*> 6/5 *passim*: grace, mercy.
otewiȝ adv. <OE. *ūtan-wið*> 4/29: in outward things.
oþerwhile adv. <OE. *ōðer-hwile*> 60/25: occasionally.
ouer al adv. <OE. *ofer-eall*> 56/16: everywhere.
ouer arw adj. <cf. OE. *earh*> 36/31: overtimid.
ouercomen v. <cf. *comen*> 16/21, 38/29: overcome.
ouerdon adv. <cf. *don*> 8/33: exceedingly.
ouerhard adj. 26/20: over-hard; 30/11: over-cruel (141).
ouerphwerte adv. <OE. *ofer* + ON. *þvert*> 40/19 *comen* —: harass.
ouzen v. <OE. *āgen*> 28/30: possess; 28/25, 56/8: ought (130).
ouȝwher adv. <OE. *āhwær*> 26/19: anywhere.
oune, owne adj. <OE. *āgen*> 10/24 *passim*: own.
out of prep. <OE. *ūtan-of*> 2/15: without.
outrage sb. <OF. *outrage*> 18/19: excess.

P

paas sb. <OF. *pas*> 2/6: pace.

patience sb <OF *patience*> 42/30 patience (144)
payen v <OF *parier*> 58/31 pay
pappe sb <ME *pappe*> 6/19 *passim* breast (142)
paradis sb <OF *paradis*> 18/27 paradise
part sb <OF *part*> 6/24, 29 *haue* — of share, 66/5 part (143)
parten v <OF *partir*> 6/26, 58/2 — of share (120, 121)
passage sb <cf *passen*> 66/27 *maken* — pass to (115)
passen v <OF *passer*> 18/26, 20/18 surpass (115)
passio(u)n sb <OF *passion*> 4/3, 6/26 passion, 30/12 *pl* agony, 38/27 suffering
p(e)yne sb <OE *pin*> 6/29 *passim* suffering
persone sb <OF *persone*> 24/5 person
pes sb <OF *pais*> 12/3 state of amity, 40/6 peace
pesen v <ME *paisen*> 10/29 20/13 reconcile (120)
pich sb <OE *pic* 28/7 pitch
pijement sb <OF *piment*> 26/18 piment
pyler sb <OF *piler*> 48/7 pillar
pyneful adj <cf *peyne*> 4/4 *passim* painful
[pynen] v <OE *pinian*> 28/6. torment
place sb <OF *place*> 58/13 place
pleien v <OE *plegian*> 48/1 practise cf Note 92
plentiuos adj <OF *plentieu*> 22/23 abundant
plijtyng sb <OE *plihtan*> 66/34 pledging
poyn sb <OF *point*> 2/12 *passim* point
[poynten] v <OF *pointer*> 2/18 punctuate (xvii)
pore adj <OF *povre*> 40/27 *passim* poor (91)
poreliche adv 42/10 in poverty
pouert sb <OF *pouerté*> 6/33 *passim* poverty
preching sb <OF *precher*> 12/5 preaching
precious adj <OF *precius*> 4/4 *passim* precious (144)
preye sb <OF *preie*> 34/17 prey
preyen v <OF *preier*> 22/19 *passim* pray
preyere sb <OF *preiere*> 2/11, 68/4 prayer (115)

prente sb <OF *preinte*> 12/19 image
prenten v <ME *prenten*> 12/16: print
[presen] v <OF *presser*> 22/24: thrust upon
[prikken] v <OE *prician*> 4/30: prick
princes sb *pl* <OF *prince*> 46/28, 32 leaders
prys sb <OF *pris*> 8/21 *passim*: price, 30/6, 8 acme
priuely adv <cf OF *privé*> 58/15 privily, 66/23 privately
[profren] v <OF *proferer*> 22/24: offered
promotour sb 18/15 promoter (141)
prophete sb <OF *prophete*> 24/8, 30/21 prophet
proud adj <OE *prūt*> 18/29: proud cf Note 46
pruide sb <OE *prȳt*> 12/26, 18/26 pride
psalme sb <ME *psalm*> 30/21: psalm
puten v <OE *putran*> 10/25 *passim* put (93)

Q

qualmstouwe sb <OE *cwealmstōw*> 48/27 place of execution
quedliche adv <cf ME *cwēd*> 26/26 wickedly
queen(e) sb <OE *cwēn*> 10/21 *passim* queen
queynte adj <OF *coint*> 36/30: cunning
quellen v <OE *cwellan*> 44/12 kill
quemen v <OE *cwēman*> 20/12: gratify, 34/5 please
quikly adv < OE *cwrc-liche*> 38/23 quickly
quiknen v <ON *kvikna*> 10/13 restore

R

ragges sb *pl* <ON *rōgg*> 42/7: rags (143)
raply adv <cf ME *hrap*> 38/20, 60/22 quickly, swiftly
raþer(e) adv <cf OE *hræð*> 12/2 *passim* rather
rau adj <OE *hrēaw*> 52/11 raw
recchen v <OE *rēcan*> 28/28 be of interest, 38/31 heed (113, 120)

receyuen v. <OF. *receveir*> 62/11: take.
recheles adv. <OE. *rēcelēas*> 36/18: recklessly.
redde v. <OE. *hreddan*> 38/20, 56/25: deliver (120).
reddour sb. <OF. *reidur*> 24/23: severity.
red(e) adj. <OE. *rēad*> 8/23, 46/20: red.
rede sb. <OE. *rād*> 18/31 *cf.* Note 47.
redell adv. <OE. *rādliche*> 60/12: readily.
reden v. <OE. *rādan*> 2/2 *passim*: read.
redyng sb. 2/7: reading.
redl adj. <ON. *rēdig*> 6/14 *passim*: ready.
redill(ch) adv. 22/7 *passim*: readily.
refuit sb. <OF. *refute*> 42/6: shelter.
regnen v. <OF. *regner*> 30/19, 32/17: reign (144).
reysen v. <OE. *rāsian*> 38/21: raise (84).
rennen v. <OE. *rinnan*> 22/11 *passim*: run (96).
reod sb. <OE. *hrēod*> 48/18: reed.
representen v. <OF. *representer*> 18/7: represent.
res sb. <OE. *rās*> 38/1, 40/16: attack *cf.* Note 76 (89).
rescous sb. <OF. *rescousse*> 38/23: deliverance (115).
res(o)un sb. <OF. *raison*> 16/27: reason; 20/21 *for* —: on account of.
resonable adj. 62/28: rational.
resten v. <OE. *restan*> 36/24 *passim*: rest.
reuen v. <OE. *rēafian*> 30/13, 34/17: rob (85, 95, 121).
reuylen v. <*cf.* OF. *avilir*> 44/3: revile.
reupe, roupe sb. <ON. *hrygð*> 6/27 *passim*: pity, compassion.
reupful adj. 52/22: miserable.
reupel(ich) adv. 10/28 *passim*: piteously.
rewarde sb. <OF. *reguard*> 14/22: regard.
rewen v. <OE. *hrēowan*> 52/18: grieve (93, 115).
riche sb. <OE. *rice*> 32/17: kingdom.
riche adj. <OE. *rice*> 40/26 *passim*: rich (90).

richeliche adv. 30/19: richly.
richesse sb. <OF. *richesse*> 32/1 *passim*: wealth.
ryf adj. <OE. *rif*> 20/6, 30: abundant.
riht sb. <OE. *riht*> 26/28: right. adj. 32/16 *passim*: right. adv. 2/18: correctly; 64/17: just.
rihtwysnesse <OE. *rihtwisness*> 14/13: justice.
rikenen v. <OE. (ge)*recenian*> 64/15: speak of (141).
[rymen] v. <OF. *rimer*> 2/18: rhyme.
risen v. <OE. *risan*> 14/14 *passim*: rise (up) (95, 115).
ritten v. <ME. *ritten*> 50/25: tear.
robben v. <OF. *rober*> 34/19: rob.
rode sb. <*cf.* **rede**> 54/25: red complexion (85).
ro(o)de (treo) sb. <OE. *rōd-trēo*> 4/4 *passim*: cross.
roote sb. <ON. *rōt*> 8/9, 32: root.
rooted adj. 36/11: rooted.
ruydlich adv. <*cf.* OF. *rude*> 46/31: roughly.
[rulen] v. <OF. *riuler*> 32/23: guide.

S

sake sb. <OE. *sacu*> 22/16, 56/6: sake; 52/19, 33: guilt *cf.* Note 100.
salue sb. <OE. *sealf*> 8/28: salve.
saluen v. <OE. *sealfian*> 8/25, 28: salve.
sannest adv. <*cf.* OE. *sōna*> 42/27: most readily (90).
sauen v. <OF. *sauver*> 4/5 *passim*: save.
saueour sb. <OF. *sauveour*> 4/5, 22/5: saviour.
sauo(u)r sb. <OF. *savour*> 2/4, 10/4: delight.
saut sb. <OF. *assaut*> 38/27: onslaught.
schade(we) sb. <OE. *sceadu*> 4/10, 6/1: shadow (143).
schafte sb. pl. <OE. *sceaft*> 10/22 *passim*: creatures.
[schaken] v. <OE. *sceacan*> 50/33: shake.
schal v. <OE. *sceal*> *cf.* 97, 115, 128.
schappere sb. <ON. *skapari*> 14/16: creator.
sharp adj. <OE. *scearp*> 48/15, 52/30: sharp.

- [**scheden**] v. <OE. *sceadan*> 8/21: shed (95, 96).
scheld sb. <OE. *scild*> 40/8: shield.
schenden v. <OE. *scendan*> 40/29 *passim*: dishonour (95, 143).
schendful adj. 20/23, 30/12: disgraceful.
schendfuliche adv. 42/1: disgracefully.
schen(d)schupe sb. 8/1, 14/15: disgrace, ignominy.
schene adj. <OE. *scēne*> 28/3 *passim*: beautiful.
scheppen v. <OE. *sceppan*> 32/5 *passim*: create (96, 116).
schewen v. <OE. *scēawian*> 34/13, 56/17: show.
schilden v. <OE. *scildan*> 12/9 *passim*: shield (95).
schip sb. <OE. *scip*> 40/6: ship.
scholdre sb. <OE. *sculdor*> 46/31, 48/29: shoulder.
schome sb. <OE. *sceamu*> 6/33 *passim*: shame, disgrace; 14/21 to — of: to the shaming of; 36/15 *pl.*: wicked things.
schomeful adj. 12/21: shameful; 44/3: disgraceful.
schomeliche adv. 8/18 *passim*: shamefully, disgracefully.
schomen v. <OE. *sceamian*> 4/11: be ashamed; 12/20 *impers.*: be ashamed; 40/29: disgrace (95, 113, 120).
scorn sb. <OF. *escarn*> 48/19: scorn.
scornful adj. 44/4: scornful (143).
sco[r]nen v. <OF. *escarnir*> 46/32: mock.
schrewed adj. <cf. ME. *schrēawen*> 18/12: wicked.
schroud sb. <OE. *scrūd*> 26/24: clothes.
scoten v. <ME. *scotten*> 6/30, 31: share.
scourgen v. <cf. *scourges*> 48/7: scourge.
scourges sb. *pl.* <OF. *escorgie*> 48/10: scourges (143).
sechen v. <OE. *sēcan*> 2/9, 12/3 *passim*: seek.
sechyng sb. 2/8: searching.
sée sb. <OE. *sē*> 10/20 *passim*: sea (xv, 85).
seilen v. <OE. *seglian*> 10/21, 40/5: sail *cf.* Note 81 (116).
se(e)k(e) adj. <OE. *sēoc*> 8/25, 8/27, 60/26: sick.
seknesse sb. 38/32: disease.
seynynge sb. 6/2: sign *cf.* Note 16.
seint adj. <OF. *saint*> 46/21, 56/22: saint.
selcoup adj. <OE. *selcūð*> 46/3: strange.
sele sb. <OE. *sēl*> 2/23: happiness.
seli adj. <OE. *sēlig*> 10/16, 58/20: happy; 66/3: poor.
selue adj. <OE. *self*> 2/8 *passim* same.
semen v. <OE. *sēman*> 32/30: seem (115).
senden v. <OE. *sendan*> 2/9, 38/35: send.
senwes sb. <OE. *sinu*> 50/10: sinews.
se(o)n v. <OE. *sēon*> 2/6 *passim*: see (96, 132, 133).
septre sb. <OF. *sceptre*> 48/19: sceptre.
seruaunt sb. <OF. *servant*> 4/16 *passim*: servant (101, 144).
seruen v. <OF. *servir*> 4/17, 34/5: serve.
seruise sb. <OF. *servise*> 58/35: service.
serwe sb. <OE. *sorg*> 6/3 *passim*: sorrow; 36/15 *pl.*: afflictions.
serweful, ser(e)whful adj. 10/19 *passim*: sorrowful (112).
serwen v. <OE. *sorgian*> 48/26: lament; 52/18: mourn (93).
setten v. <OE. *settan*> 2/15 *passim*: set; 14/28 — **at nouzt**: despise; 32/19, 34/30: bestow; 48/14: put; 54/8: make; 54/32: distress (119, 132).
sebbe(n) *see* **siben**.
sib(be) adj. <OE. *sibb*> 24/19 *passim*: kin, closely, related.
sibreden sb. <OE. *sibræden*> 30/8: kinship.
syde sb. <OE. *side*> 6/9 *passim*: side.
siggen, seyen v. <OE. *secgan*> 10/9 *passim*: say (119, 121).
siht, sijt sb. <ME. *siht*> 2/10 *passim*: sight.
siken v. <OE. *sican*> 14/11 *passim*: sigh.
sikyang sb. 20/6: sighing.
siker adj. <OE. *sicor*> 2/22: sure.
sikerlich(e) adv. 2/14, 6/28: certainly; 40/12: securely.
sykes sb. *pl.* <cf. **siken**> 20/29: sighs.
symple adj. <OF. *simple*> 42/6: poor.

- synne, synful** *see* **sunne, sunful**.
singgen v. <OE. *singan*> 66/23: sing.
sitten v. <OE. *sittan*> 32/16 *passim*: sit; 50/22: weigh on (119).
sipen adv. <OE. *siððan*> 12/13 *passim*: afterwards; 22/3: since. conj. 12/27, 18/17, 54/4: since.
sipes sb. pl. <OE. *sið*> 12/29: times.
skin sb. <OE. *scinn*> 48/12 *passim*: skin.
slaken v. <OE. *sleacian*> 20/7: abate; 20/22: diminish; 54/33: release (115, 116, 120).
slen v. <OE. *slēan*> 10/6: slay; 12/15: destroy; 50/8: kill (96, 142).
sleizþe, sleihþe sb. <ON. *slægð*> 16/17: cunning; 36/29 *pl.*: wiles.
slepen v. <OE. *slēpan*> 68/3: sleep.
slouȝ adj. <OE. *slāw*> 38/17: sluggish.
[sluggen] v. <ME. *sluggen*> 38/17: to be lazy (141).
slumbren v. <OE. *slumerian*> 38/17: slumber (87).
smerte, smarte adj. <ME. *smerte*> 40/16: fierce; 48/9: painful. adv. 48/10: painfully; 60/21: plentifully.
smerten v. 50/4: smart.
smȳlen v. <ME. *smīlen*> 60/27: smile.
smyten v. <OE. *smītan*> 48/31: deal (a blow) (121).
so conj. <OE. *swā*> — **as** 2/4: so that; — **þat** 22/13: if only; 44/18: in order that.
so rel. pron. 34/12 *cf.* 138.
sobben v. <ME. *sobben*> 54/24: sob.
socour sb. <OF. *sucurs*> 4/35 *passim*: succour, aid.
sodeynlich adv. <*cf.* OF. *soudain*> 36/20: immediately.
soffren *see* **suffren**.
softe adj. <OE. *sēfte*> 8/22: soft; 28/7: mild. adv. 2/3: calmly.
sok sb. <OE. *soc*> 6/24: suck; 60/24: sucking.
sone sb. <OE. *sunu*> 2/21 *passim*: son.
song sb. <OE. *sang*> 60/21, 66/24: song.
sonne sb. <OE. *sunne*> 4/10 *passim*: sun (101).
sore sb. <OE. *sār*> 6/32: suffering.
sore adj. <OE. *sār*> 8/27 *passim*: sore; 8/33: wicked (141); 20/28: bitter. adv. 14/11: sorely (90).
sori adj. <OE. *sārig*> 4/31: poor (141).
sorwe *see* **serwe**.
sop adj. <OE. *sōð*> 2/21 *passim*: true. sb. 66/3: truth; 28/13 for —: truly.
sopfast adj. 66/18: true.
souken v. <OE. *sūcan*> 6/21; 60/24: suck.
soule sb. <OE. *sāwel*> 2/10 *passim*: soul (101).
sparen v. <OE. *sparian*> 40/8: save; 52/28: spare.
sparyng sb. 14/2: mercy.
[spaten] v. <OE. *spātan*> 48/20: spit.
speche sb. <OE. *spēc*> 4/22: conversation; 10/4, 18/12: speech.
special adj. <OF. *special*> 34/15, 66/20: special.
specialich adv. 22/25: specially.
speken v. <OE. *specan*> 22/12, 46/2: speak; 18/26, 58/28: say.
spere sb. <OE. *spere*> 6/22, 52/30: spear.
[sperrēn] v. <OE. *sparrīan*> 62/6, 62/7: fasten (120).
spices sb. pl. <OF. *espice*> 26/18: spices.
spitten v. <OE. *spittan*> 44/14: spit (95).
spittȳng sb. 44/19 *passim*: spitting.
spornȳng sb. <*cf.* OE. *spurnan*> 14/15: scorn.
spous(e) sb. <OF. *espūs*> 56/11, 58/10: spouse.
spoutȳng sb. <*cf.* ME. *spūten*> 48/3: spewing (141).
[spreden] v. <OE. *sprēdan*> 6/8 *passim*: spread; 58/35 **spradfast**: stretched out (95).
springen v. <OE. *springan*> 6/9 *passim*: spring, 60/19: well up (93, 96).
stalworþe adj. <OE. *stælwyrðe*> 16/20: courageous; 34/21: trustworthy.
steeren v. <OE. *stēoran*> 40/6: steer.
steizen v. <OE. *stīgan*> 8/2, 68/13: climb (115).
steppes sb. pl. <OE. *stæpe*> 6/32: steps.
sterte sb. <OE. *steort*> 60/24: lower end *cf.* Note 109.

[steruen] v. <OE. *steorfan*> 6/15: die (96).
steuene sb. <OE. *stefn*> 22/7: voice.
stifliche adv. <cf. OE. *stif*> 4/35: strongly.
stille adj. <OE. *stille*> 58/17: silent.
stillen v. <OE. *stillan*> 6/19: stop; 6/23: relieve; 42/15: soothe.
stingen v. <OE. *stingan*> 52/30 *passim*: pierce (96).
stingk sb. <OE. *stinc*> 16/1: stench.
[stinken] v. <OE. *stincan*> 10/32, 14/8, 16/19: stinking.
ston sb. <OE. *stān*> 18/6, 52/15: stone.
stonden v. <OE. *standan*> 10/26: be; 38/16: offer resistance; 38/34, 40/3: contend; 40/9: cf. *Note* 82; 54/14: stand (95, 96, 119).
stoppen v. <ON. *stoppa*> 8/15: hinder (from); 40/17: stop (121).
[stoupen] v. <OE. *stūpian*> 48/30: stoop.
strayen v. <OF. *estraier*> 18/18: stray.
strecchen v. <OE. *streccan*> 56/17, 56/21: stretch (121).
streinen v. <OF. *estreindre*> 6/7 *passim*: stretch (116).
streytly adv. <cf. OF. *estreit*> 52/9: tightly.
stremen v. <ON. *streyma*> 34/3 *passim*: flow.
stremes sb. pl. <OE. *strēam*> 8/23; 32/21: stream.
strengþe sb. <OE. *strengþu*> 26/27: strength.
strengþen v. <ME. *strengþen*> 34/23, 24: strengthen (132).
strete sb. <OE. *stræt*> 42/6: street.
stryken v. <OE. *strican*> 8/23: come down (115).
strong adj. <OE. *strang*> 4/3: grievous; 34/23: strong (90).
strongly adv. 48/25: vehemently.
stude sb. <OE. *styde*> 2/18: place; 48/19 *in* — *of*: instead of.
studefast, -fust adj. 4/21 *passim*: steadfast.
studfastnesse sb. 38/28: steadfastness.
stunten v. <OE. *-styntan*> 20/33, 22/2: desist; 50/18: cease; 60/25: stop (115).
sturen v. <OE. *styrian*> 2/1 *passim*: stir.

sturten v. <OE. *styrtan*> 40/18: to be startled (142).
sturten v. <ON. *sterta*> 50/24: leap.
suffisant adj. <OF. *suffisanti*> 66/4: sufficient.
suffisen v. <OF. *soufire*> 24/28: suffice.
suffren, soffren v. <OF. *sufrir*> 12/2 *passim*: suffer (133).
sullen v. <OE. *sellan*> 16/18: sell; 62/18: offer for sale.
sungen v. <OE. *syngian*> 10/5: sin in (95).
sunne, sʷnne sb. <OE. *synn*> 4/14 *passim*: sin.
sunful, synful adj. 8/24 *passim*: sinful (112).
suster sb. <OE. *sweostor*> 30/1: sister.
sute sb. <OF. *suitte*> 12/22: livery.
[swaten] v. <OE. *swētan*> 46/20: sweat (94).
[swapelen] v. <ME. *swaþlen*> 42/7: swaddle (141).
sword sb. <OE. *sweord*> 20/24: sword.
swe(e)te adj. <OE. *swēte*> 2/11 *passim*: sweet. adv. 6/11 *passim*: sweetly (90).
swetely adj. 66/8: sweet.
sweteliche adv. 6/17 *passim*: sweetly.
swetnes sb. 2/10 *passim*: sweetness.
sweting sb. 26/16, 30/24: beloved, dear one.
[swingen] v. <OE. *swingan*> 48/10: flog (96).
swynk sb. <OE. (ge)swinc> 16/4 *passim*: toil.
swynken v. <OE. *swincan*> 46/19, 58/22: work (96, 115).
swiþe adv. <OE. *swið*> 22/12: swiftly.
[swonen] v. <ME. *swōznen*> 54/24: swoon.
swot sb. <OE. *swāt*> 46/22: sweat.

T

tacches sb. pl. <OF. *tache*> 36/12: characteristics.
[taylen] v. <OF. *tailler*> 38/14: shape.
taken v. <ON. *taka*> 2/12 *passim*: take (117, 120, 121).
takyng sb. 46/26: being taken (prisoner) (118).
talkyng sb. <ME. *talken*> 2/1: discourse.

tast sb. <OF. *tast*> 2/3, 28/15: taste (xvii).
[tasten] v. <OF. *taster*> 10/3, 50/29: taste (143).
techen v. <OE. *tēcan*> 34/5 *passim*: teach (132).
teeþ sb. pl. <OE. *tōð*> 48/21: face.
teken *see to eken*.
tellen v. <OE. *tellan*> 8/13 *passim*: tell, say (115).
tellyng sb. 4/22: communication.
temple sb. <OF. *temple*> 52/16: temple.
tenden v. <OF. *tendre*> adj. 58/22: attend (to).
tendre adj. <OF. *tendre*> 48/29: tender.
teone sb. <OE. *tēona*> 6/5: pains.
teres sb. pl. <OE. *tēar*> 6/20 *passim*: tears.
tyen v. <OE. *tēgan*> 68/12: bind.
tyme sb. <OE. *tīma*> 2/6: occasion; 10/30 *passim*: times; 42/6, 66/26: time.
tiraunt sb. <OF. *tirant*> 14/16: tirant.
[to bersten] v. <cf. *bersten*> 44/33: burst asunder.
to eken adv. <OE. *tō-ēacan*> 36/17, 50/30: in addition to *cf. Note 74*.
[to foulen] v. <cf. *fulen*> 48/12: defile.
tokne sb. <OE. *taken*> 40/1, 66/20: token, sign *cf. Note 122*.
toknyng sb. 6/9, 13: in token of.
tollen v. <cf. OE. *-tyllan*> 6/3: lead; 36/28: incite.
tollyng sb. 6/14: inviting; 14/22: enticing.
to melten v. <cf. OE. *meltan*> 26/20: melt away.
tonge sb. <OE. *tunge*> 8/13 *passim*: tongue.
[to plicchen] v. <cf. OF. *plier*> 60/10: wrench asunder.
[to recchen] v. <OE. *to rācan*> 54/18: stretch out.
[to renden] v. <cf. OE. *rendan*> 48/12: rend to pieces.
[to rluen] v. <cf. ON. *rifa*> 48/12: tear.
tormentor sb. <cf. OF. *torment*> 14/16: tormentor (141).
tornen v. <OE. *tyrnan*> 4/20 *passim*: turn (121).
to scateren v. <cf. ME. *scateren*> 50/25: part asunder.
touward prep. <OE. *tōweard*> 56/18: to.

to wisse adv. <cf. OE. *-wiss*> 36/23: assuredly.
traytur sb. <OF. *traître*> 14/16 *passim*: traitor.
trappen v. <OE. *-træppan*> 36/30: ensnare.
trauayle sb. <OF. *travail*> 16/6: labour.
trauaylen v. <OF. *travailler*> 46/20: work (115).
tremblen v. <OF. *trembler*> 52/15: tremble.
tresun sb. <OF. *traison*> 44/12, 46/27 **wip** —: treacherously.
tretys sb. <OF. *traitis*> 2/1: treatise (xvi).
trewe adj. <OE, *trēowe*> 8/29 *passim*: true.
trewely adv. 42/28: truly; 54/2: faithfully.
trichour sb. <OF. *tricheor*> 66/22: deceiver.
[troublen] v. <OF. *trubler*> 40/4: trouble.
troupe sb. <OE. *treowð*> 66/34: troth.
tro(u)wen v. <OE. *trēowian*> 6/28, 8/2: trust.
truifle sb. <OF. *trufle*> 14/31: trifling, thing.
trust sb. <ON. *traust*> 8/31: trust.
trust adj. <ON. *traustr*> 10/24: confident.
trusten v. <ON. *treysta*> 2/13: trust.
truwe sb. <OE. *trēow*> 40/17: respite.
tweyge num. <OE. *twegen*> 68/11: two (93).

P

par v. <OE. *þearf*> *cf. 97, 130*.
þe art. <OE. *þe*> for **þi þat** 4/26: because (92).
þe(e)f, þeof sb. <OE. *þeof*> 22/3 *passim*: thief.
þefþe sb. <OE. *þeofð*> 22/4, 36/28: theft.
þenken, þinken v. <OE. *þencan*> 10/27 — **on**: remember; 14/9: think of; 16/27 *passim*: seem (113); 22/10 *passim*: think; 44/23, 56/24: remember; 44/21, 34: meditate (on); 46/24 consider (120, 128).
þenkyng sb. 2/4, 7: thinking.
þerto adv. 4/36: besides.
þerwip adv. 34/2, 16: besides (that).

best adj. <OE. *þēoster*> 4/12: dark.
besternes sb. 4/11: darkness.
bewes sb. pl. <OE. *þēaw*> 8/14: habits.
birsten, fursten, v. <OE. *þyrstan*> 22/26, 50/28: thirst (94).
bol(i)en v. <OE. *þolian*> 12/2 *passim*: suffer (97, 116).
polyng sb. 6/33: enduring.
ponkyng sb. <cf. OE. *þancian*> 8/7: gratefulness.
þral sb. <OE. *þræl*> 16/23: thrall.
þresten v. <OE. *þræstan*> 48/17: press; 48/32: push violently (94).
þrong sb. <OE. (ge)*þrang*> 66/25: company.
þurlen v. <OE. *þyrlian*> 20/25: pierce (117).

U, V

vauwarde sb. <OF. *avant-garde*> 40/7: vanguard.
vbbreid sb. <ME. *upbræid*> 50/33: reproach.
veyn adj. <OF. *vain*> 18/5: empty (91).
verrey adj. <OF. *verai*> 66/18: true.
verreyliche adv. 10/9: verily.
vertuous adj. <OF. *vertuous*> 16/16: virtuous.
vices sb. pl. <OF. *vice*> 16/16: vices.
vileny sb. <OF. *vilainie*> 48/21: villainy.
viliche adv. <cf. OF. *vīl*> 44/14: vilely.
virgyne sb. <OF. *virgine*> 50/21: virgin.
vn beden adj. <cf. *bidden*> 28/24: unasked.
un clene adj. <cf. *clene*> 18/11: unclean.
vndedliche adj. <cf. *ded*> 56/31: immortal.
vnderfongen v. <OE. *underfōn*> 22/23: receive; 38/25: undertake (128); 48/25: suffer.
vnderstonden v. <cf. *stonden*> 44/23, 62/31: understand (xvi).
undertaken v. <cf. *taken*> 24/28: take in hand.
vnimete adj. <OE. *ungemæte*> 12/6 *passim*: immeasurable. adv. 28/5 *passim*: immeasurably.
vnnen v. <OE. *unnan*> 52/1: allow (117).

vnruide adj. <OE. *ungerȳde*> 50/14: large.
vnvalued adj. <cf. *saluen*> 8/27: *unsalved*.
vnself adj. <cf. *self*> 8/13: wretched.
vnselfiche adv. 4/13: miserably.
vn sitting adj. 14/31: unbecoming.
vnselfhpe sb. <cf. *selfhpe*> 18/31: recklessness (142).
vnounes adj. pl. <cf. OE. *untynan*> 36/29: wanton (102).
vnponkes adv. <OE. *unþanc*> 38/10: against my will *cf.* Note 80.
vn wasschen adj. <cf. *wasschen*> 8/26: unwashed.
vn worp adj. <cf. *worp*> 2/15: unworthy; 8/7: worthless.
vn worpi adj. <cf. *worpi*> 44/24: despicable (141). sb. 58/10: unworthy creature.
vnwrestly adv. <cf. OE. *unwræst*> 50/1: wickedly.
vprist sb. <cf. *risen*> 56/29: resurrection.
[vsen] v. <OF. *user*> 14/20, 18/2: use; 22/3: commit (95).
vuel *see* **euel**.

W

waggen v. <OE. *wagian*> 48/5: wag.
waken v. <ME. *waken*> 68/3: wake.
walewen v. <OE. *wealwian*> 60/29: roll.
walken v. <OE. *wealcan*> 52/17: walk.
wallen v. <OE. *weallan*> 28/5: seethe (115).
wandreþ sb. <ON. *vandræði*> 40/5: adversity.
war adj. <OE. *wær*> 12/24: informed.
warm adj. <OE. *wearm*> 10/31: warm.
warning sb. <OE. *wearnung*> 12/24, 25: warning.
wasschen v. <OE. *wascan*> 8/24 *passim*: wash (96).
water sb. <OE. *wæter*> 48/13, 52/33: water.
wawes sb. pl. <ME. *waze*> 40/5: waves.
waxen v. <OE. *weaxan*> 16/8 *passim*: grow, increase (96, 115).

- wedden** v. <OE. *weddian*> 64/23: wed.
weddyng sb. 64/30, 66/35: wedding.
weete adj. <OE. *wæt*> 54/27: wet.
wey sb. <OE. *weg*> 18/10: way; 22/22 *env* —: in any case (141).
weyk *see wok*.
wel adv. <OE. *wel*> 4/23: well; 30/5: indeed; 62/3 — **is me**: I am happy.
welcomen v. <*cf.* *comen*> 22/15: welcome.
welden v. <OE. (ge)*weldan*> 30/20 *passim*: govern, rule (94).
welle sb. <OE. *wella*> 8/36 *passim*: well, source.
wellen v. <OE. *wellan*> 32/21: well.
wemmyng sb. <*cf.* OE. *wemman*> 28/22: injuring (118).
wenden v. <OE. *wendan*> 38/2: go about; 60/4: go (115).
wenen v. <OE. *wēnan*> 4/28: expect; 6/23 *passim*: think (115, 117).
wente *see gon*.
weole sb. <OE. *weola*> 4/6 *passim*: weal, happiness.
weorre sb. <OF. *werre*> 38/24: warfare.
we(o)rren v. <ME. *werrien*> 38/30 war; 40/15: make war (120).
wepen v. <OE. *wēpan*> 6/16 *passim*: weep (97).
weren v. <OE. *werian*> 38/24: defend (117).
werk sb. <OE. *weorc*> 12/22 pl.: practices; 14/20 *passim*: work.
wernen v. <OE. *wyrnan*> 54/4: refuse (142).
wetyng sb. <*cf.* OE. *wētan*> 8/26: liquid.
what pron. <OE. *hwæt*> 2/5: *cf.* Note 4; 52/34 — **and**: both and.
while conj. <OE. *hwil*> 24/26 *passim*: while; 40/14, 46/15: as long as; **whiles** **pat** 28/28: as long as.
whit(e) adj. <OE. *hwit*> 26/24, 50/20: white. sb. 52/4: white.
whoderward adv. 20/7: where.
whon <OE. *hwanne*> 2/7 *passim*: when; 4/10: since.
wyde adj. <OE. *wid*> 30/23 *passim*: wide (90). adv. 6/8 *passim*: widely; 32/31 — **where**: far and wide.
wikked adj. <ME. *wicked*> 18/6 *passim*: wicked.
wikkedliche adv. 32/5: wickedly.
wikkednesse sb. 18/9: wickedness.
wyles sb. pl. OE. *wil* 38/16: wiles.
wille sb. <OE. *willa*> 8/28 *passim*: will; 12/8: desire; 32/4: disposal; 48/14: pleasure.
willen v. <OE. *willan*> *cf.* 98, 115, 117, 127.
willes adv. <*cf.* *wille*> 10/33, 12/23: voluntarily; 10/34: of my own free will.
wilnen v. <OE. *wilnian*> 4/26, 22/1: desire (127).
[winden] v. <OE. *windan*> 42/7: wrap (96).
winne sb. <OE. *wynn*> 4/6 *passim*: delight.
[winnen] v. <OE. *winnan*> 16/4: win (96).
wynnyng sb. 16/6: acquiring.
wynt sb. <OE. *wind*> 18/5: wind.
wisdam sb. <OE. *wisdōm*> 26/27, 32/24: wisdom.
wys(e) sb. <OE. *wis(e)*> 4/24 *passim*: way, manner.
wyse sb. pl. <OE. *wis*> 12/5: wise men (112).
wisliche adv. 8/34, 35: surely.
wissyng sb. <*cf.* OE. *wissian*> 12/25: instruction.
wit sb. <OE. *witt*> 26/26 *passim*: prudence, wit; 62/35: knowledge.
witen¹ v. <OE. *witan*> 4/23 *passim*: know (97, 117).
witen² v. <OE. *witan*> 38/24, 40/18: defend (117, 120).
witerli(che) adv. <*cf.* ON. *vittr*> 40/18: undoubtedly; 54/1: truly.
witnesse sb. <OE. (ge)*witness*> 52/17: witness.
witnessen v. 36/14, 40/1: testify.
witti adj. <OE. *wittig*> 16/17: clever.
wiþ **pat** conj. 4/36: if.
wiþ **drawen** v. <*cf.* *drawen*> 18/30: restrain.
wiþerwines sb. pl. <OE. *wiðerwinna*> 34/25: enemies.
wiþ **holden** v. <*cf.* *holden*> 26/26, 32/13: withhold.
wlaten v. <OE. *wlatian*> 2/16, 14/10: abhor, loathe (120).
wlatyng sb. 12/2: loathsomeness (118).
wlatsum adj. 8/17 *passim*: hideous (91).
wo sb. <OE. *wēa*> 4/19 *passim*: woe; 10/18: trouble.

STELLINGEN

I

In *Sermo Lupi ad Anglos* (ed. Whitelock) *swicode* is wrongly interpreted as a form of *swican* and *wutan*, *utan*, *uton* as belonging to *witan* (= to know).

II

The italicized words in Morris's translation of the following passages are not correct ¹⁾.

<i>On Ureisun</i> 183/6 Ihesu teke þat tu art se softe...	Jesus <i>teach</i> me, that thou art so soft...
<i>þe Wohunge</i> 277/28 Poure þu wunden was i rattes and i clutes and caldeliche dennet in a beastes cribbe...	<i>Pour</i> thou wast, wrapped in rags and clouts and coldly lodged in a beast's crib...
285/5 þat i wið him and wið þe muhe i min ariste o domes dai gladien and wið 3u beon i blisse.	that I with him and with thee may rejoice in my resurrection at doomsday and be with <i>thee</i> in bliss.

III

The clash of Milton's personal convictions with the implications of the biblical narrative has been the cause of the wide divergence of critical opinion on his treatment of the Fall.

IV

The adverse criticism of Coventry Patmore's poetry is mainly due to a lack of sympathy with its mystical implication.

V

De steriliteit van het Religieus-Socialisme op het eind van de 19e en het begin van de 20e eeuw moet worden toegeschreven aan de feitelijke onverenigbaarheid van de bovennatuurlijke instelling van de godsdienst en de marxistisch-materialistische instelling van het socialisme van die dagen.

¹⁾ The references are to *Old English Homilies* E.E.T.S., O.S. 34.

VI

Die staatsvorm heeft alleen recht op de naam democratie, die de rechten van de mens die voortspruiten uit zijn mens-zijn eerbiedigt.

VII

De oude Friese volksverhalen vertonen in hun huidige vorm sporen van de diachronistische religieuze stromingen in dit gebied. (Zie *Frysk Ségeboek* fen S. J. v. d. Molen, Assen 1939-'43).

VIII

Woorden als *bride-wain*, *god-cake*, *wren-boys*, *fastening-penny* and *Godspenny* (zie *Rustic Speech and Folk-Lore* by E. M. Wright, Oxford 1914) tonen, evenals inrichting en inhoud der moderne dialectwoordenboeken, aan dat volkskundige scholing voor de lexicoloog zeer gewenst is.

IX

Miss Bowden's bewering, dat in de 14e eeuw de Dominicanen een regel volgden die, evenals die van de Carmelieten en Augustijnen, naar de geest geïnspireerd was door de regel der Franciscanen, wordt door de geschiedenis van het ontstaan van de respectieve regels dezer Orden tegengesproken. (Zie *A Commentary on the General Prologue to the Canterbury Tales*, New York 1949, Ch. vii, 120).

X

Uit de opmerking van Heuser (*Anglia* v, 385) over het niet meer voorkomen van de in de Latijnse Vernon-tekst gebruikte doxologie van het *Veni Creator Spiritus* in de hedendaagse Latijnse tekst blijkt, dat hij alleen op de hoogte was van de Romeinse liturgie.

XI

Het aesthetisch element komt bij het literatuuronderwijs op de M.M.S. niet voldoende tot zijn recht, als men zich bij de behandeling der literaire producten beperkt tot résumé's van de inhoud.

wok, weyk adj. <OE. *wāc*, ON. *veikr*> 36/31, 58/32: weak (84).
wolues sb. pl. <OE. *wulf*> 38/2: wolves.
wommon sb. <OE. *wifman*> 28/21, 34/28: woman (85).
won adj. <OE. *wann*> 54/25: wan.
wonder sb. <OE. *wundor*> 46/3, 4, 5: miracle.
wonderful adj. 2/10: wonderful; 32/25: marvellous.
wonderlich(e) adv. 22/12: exceedingly; 60/20: very.
wonder riche adj. 40/26: exceedingly rich.
wondren v. <OE. *wundrian*> 20/1, 50/5 — **on**: gaze upon in derision *cf.* Note 48 (120).
wone sb. <OE. (ge)*wuna*> 2/12 **in** — **wip**: habitually.
won(i)en v. <OE. *wunian*> 10/13 *passim*: dwell (115).
wonynge sb. 4/14, 58/20: dwelling, abode.
wonten v. <ON. *vanta*> 32/24: lack.
wood adj. <OE. *wōd*> 12/19, 60/29 mad.
worchen v. <OE. *wyrcean*> 12/15: do; 12/20, 44/5: commit; 14/11: cause; 32/28, 42/19: create.
working sb. 28/18: labour.
wordes sb. pl. <OE. *word*> 8/11 *passim*: words.
worl adj. <OE. *warig*> 52/11: stained.
world sb. <OE. *weorold*> 4/20 *passim*: world.
worldli(che) adj. 4/22 *passim*: worldly.
worschupe sb. <OE. *wyrðschipe*> 8/12: dignity; 14/20: worship.
worschupen v. <ME. *wurðschipen*> 14/27: honour; 44/35: worship; 46/1, 7: confer honour.
worse *see* **euel** (90).
worþ sb. <OE. *weorð*> 8/12: excellence (141).

worþ, worth adj. <OE. *weorð*> 30/26 *passim*: worth (86, 91).
worþi adj. <ME. *wurði*> 4/14 *passim*: worthy.
worþiful adj. 62/15: honourable.
worþilliche adj. 26/10 **þat** is me — which I deserve. adv. 32/19: worthily.
wouhless adj. <*cf.* OE. *wāg*> 42/5: wall-less.
wounde sb. <OE. *wund*> 10/6 *passim*: wound.
[wounded] v. <OE. *wundian*> 12/13: wound.
wouwen v. <OE. *wōgian*> 8/11 *passim*: woo.
wouwynge sb. pl. 38/9: entreaties.
wrake sb. <OE. *wracu*> 12/5: punishment.
wraþe sb. <OE. *wræðo*> 20/9: wrath.
[wraþen] v. <OE. (ge)*wræðian*> 10/34, 20/11: enrage, anger.
wrecche sb. <OE. *wræcca*> 10/23 *passim*: wretch.
wrecche adj. <OE. *wræcc*> 62/18: poor.
wrecched adj. 40/28: wretched.
wrecchedly adv. 38/11: wickedly.
wrecchednesse sb. 18/29: wretchedness.
wreche sb. <OE. *wræc*> 8/18 *passim*: punishment.
wrenchen v. <OE. *wrencan*> 48/8: turn.
wrien v. <OE. *wrion*> 8/18: cover (117, 142).
writ sb. <OE. *writ*> 12/6 *passim*: writ.
writen v. <OE. *writan*> 46/30, 54/2: write (95).
wrong sb. <ON. *rangr*> 18/18 *passim*: wrong; 54/3 **wip** —: wrongly.
wrong adv. 16/26: wrongly.
wrongliche adv. 18/2: sinfully.
wroþ adj. <OE. *wrāð*> 20/12: wroth.

